

THE CHRISTIAN CENTURY

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AS the wise men of old left their wisdom, and the shepherds their sheep-herding, to seek Him who was to be the Wisdom of God and the Shepherd of the wandering sheep of God, so may we leave our boasted wisdom and petty businesses to seek Him, and rest not till we have found Him.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Don't Block the Way

Burke said:

"Applaud us when we run,
Console us when we fall,
Cheer us when we recover,

But let us pass on—for God's sake—let us pass on!"

One of the most vexatious obstacles in the path of earnest people who are trying to do good work is the blocking of their progress by good little fussy men who are forever in the way. These blunderers do not mean to do any harm; perhaps they approve the enterprise and really came out to applaud. But instead of joining the procession or cheering its advance, they wander into the only clear road right in front of the band-wagon and everything has to be stopped in order to save their precious lives. The driver cannot let go his reins in order to climb down and remove the dreamer who is wondering if the colors on the chariot harmonize, and so he must wait until the way is cleared so that he can pass on.

Don't Block the Way!

Perhaps the movement is not according to your taste. Opinions differ. So do men. You are different. Perhaps that's what is the matter with you. Do you agree in the main issue? You really came out to see the procession because you believed in it; but now you "raise the question" concerning the wisdom of choosing to go through Main street. So you get in the way; you block the whole splendid business. You mean well and you are perfectly honest; but you are in the way. You must get out of the path of progress.

Don't Block the Way!

You disapprove of the man who drives the first carriage and the head marshal is not the one you would have selected. So there you are, under the nose of his horse, and things are stalled. Personal dislikes and selfishness have blocked the progress of the Kingdom of God at critical points time and again. Movements are more important than persons and principles must not be forgotten because of prejudice. When we ought to pass on let every man forget his dislikes and follow where he can count most.

Don't Block the Way!

The details are not what you would have chosen them to be in every respect. One of the floats seems to you inartistic, because—we only suspect this—it was designed by another artist. So you think you must hold up the whole affair right in front of the grand-stand while you read a critical essay on how to stuff a white owl. Don't do it! We cannot have everything perfect, except our own schemes before anyone tries to work them. Details somehow get

themselves adjusted and grow to fit the big plan in time. Whatever is not worth while gets itself discredited finally; but your essay will not accomplish the result.

Not Many Block the Way!

That is the joy of the world's workers. There are only a few who stall the procession. Almost everyone cheers. The multitudes are glad when the movement is steady and the chariots pass on. Do they know how their encouragement counted? Not often, we fancy. But it helped wonderfully when the marchers were fagged. There's nothing quite like an eager outburst of good-will to hearten one when the powers of body and soul are flagging. Were you ever thirsty and fatigued with your powers spent and still a weary mile to go? And just then did somebody cheer? How the strength came back! Somebody cared! On you went through the dust, tired heart pumping bravely. Oh, it is great just to cheer and not block the way.

The place where there is real joy to be had at wholesale rates is along the lines where enthusiastic cheering greets the forward movement. It is a big responsibility to represent the Goddess of Liberty on the main float. Crowns have such a wretched habit of getting on at the wrong angle and draperies are forever becoming snarled up. The drum major looks like the Czar but ask him once what degree the thermometer would register under his beaver hat. He will tell you that being drum major is no joke. No, the place of real joy is on the sidewalk with a bag of peanuts and healthy lungs to cheer the marchers and hearten the band. Of course one gets tired among the multitude. The worst of it all is waiting for the sound of the band when the start was put at nine, you found your position at eight-thirty, and now it is nine-thirty with never a sound of the cornet to comfort your eager ears. Feet grow tired and backs ache during the long wait. Finally, however, "the great procession comes up the street" and you have come to the kingdom for such a time as this. Use your lungs now, friend, for the marching host needs the tonic of your cheer!

Then we Work with fresh Courage!

The procession was for us. We were not in the midst of it; but it was meant for our inspiration. So back we go to the old place and thank God and take courage. There are gray days ahead; but the splendor of the great event will flash across them and we shall be glad that we cheered.

Don't Block the way!

Changing Values in Religious Art

BY MRS. KATHERINE GIRLING.

"FRIITZ von Uhde, a professor of painting in the Academy of Art, at Munich, is unquestionably the greatest, as he is the most modern of our religious painters," the Artist began.

public he is seeking to win. For example, in his 'Sermon on the Mount,' Christ sits on a rude bench on the slope of a hill in the full glory of the sunset hour. Only then have peasantry time to listen to a wayside Preacher. They cluster

the side view to the person who looks at the picture. It is the audience that you see. Not that they are of more importance, but that by their illumined enraptured faces you may judge of the effect His words produce. He is an Influence. If you would see His face you must seek its reflection in theirs. One of the most perfect examples of this treatment of a holy theme may be found in Von Uhde's 'Suffer Little Children.' The scene is laid in a Kinderschule—a primary school, the little ones all escaping from their places, and drawing close to the Strange Guest who sits in the visitor's chair. A teacher has quite evidently rebuked them; they are not to trouble the Stranger, but it is of no use, one little hand is already slipping into His. They are very usual little German peasant children, not fancy picture impossibilities. Perhaps He has uttered the word, 'Come!' At any rate their awkward, friendly little souls are responding.

"Can you imagine a church in which such a bit of modern realism could find place?" asked the Connoisseur.

"I can image the Social Settlement it could find ample room in!" ejaculated the Man from the Settlement.

"Perhaps," said the Artist, "the Settlement is to be the Church of the Future."

"I'd like to put it the other way," said the Lady in Black, "and say that the church will be the future settlement. I would keep religion in the lead."

"I suppose Von Uhde feels that refinement, elegance, formality, have made



Jesus Preaching from Boat—Fritz von Uhde.

"He is sixty-two years old and, as yet, little known to the public. When he has become an old master, we may at last know him. The German emperor dislikes him, and sometimes editors of religious papers are afraid of him fearing that they scent socialism, but Von Uhde, because he paints peasants, is no more socialist than Millet was revolutionist. Von Uhde is but doing in Germany today, what Giotto did in Italy in his time, painting religion in terms which the common people can understand. It did not occur to Giotto to paint Christ as a first century Hebrew. 'If Christ came to Italy,' Giotto began. 'If Christ were here now, in Germany,' Von Uhde says."

"Do you mean that he puts the Saviour in modern costume?" asked the Lady in Black.

"No," replied the Artist. "The Christ in Von Uhde's pictures is a heavenly guest. He is painted for reverence and recognition in the seamless robe, but his audience is in modern German peasant dress. This painter is possessed of the idea that it is a mistake to impress upon men that Jesus lived long ago and far away, and that now he is dead. Instead, his whole emphasis rests upon the thought that Christ is a Spirit abroad in the world today, and that working men are in great need of this message. These pictures are dialect pictures, folk pictures, if you understand me. The artist cares little for recognition as an artist if only his message reaches and arrests the peasantry of his country."

"Has he technique?" asked the Connoisseur.

"Indeed, yes!" He is master of the technique we call 'lighting.' He can make light so play over an object as to glorify it, even though it be but a haystack. And he understands composition, grouping, balance, relativity. He psychologizes his work to the needs of the

about Him, the women and children kneeling near, and the men less likely to be swayed by emotion, grasping their rakes and scythes, in the background. Christ faces His auditors, showing but



The Sermon on the Mount—Fritz von Uhde.



The Angel and the Shepherds—Fritz von Uhde.



The Holy Family—Fritz von Uhde.

the church a strange country to the poor. So he tells the story again in terms which anyone can grasp," added the Hostess.

"Von Uhde," continued the Artist, "calls his Nativity, 'The Holy Night.' Under that name the German people have sung its praise on Christmas Eve for centuries. The picture is a wonderful study of night effects; of various forms of lighting. The whole atmosphere is tremendously clear in silvery gray harmony. It is a cold, starry night. Crisp, sparkling winter air pervades it, reminding one that the thought is of Germany, not of Palestine. Shepherds have climbed a steep mountain road, and with reverent steps are approaching a barn. A rude, square lantern hanging on a nail on the wall, throws beams of ruddy light down the pathway illuminating the faces of the guests. Angels hover among the rafters of the loft singing carols. They are not

mother who wonders what her little dead child does all day. An august poetry of light plays about the Holy Child who is, the painter assures us, the Baby Jesus. Night winds lift the blonde tresses of the mother and flutter her meager robe. She does not attract you by the usual easy appeal of beauty. Her features are not classic. Her expression lacks the remote refinement of a Madonna of Raphael. She is but a peasant girl whose face if it is lovely, is so only because of the look she gives her Child. All the countenances in the pictures are humble, devout; there glows in them the uplifting of heart, the nameless yearning to understand, which identifies them with true humility. The most cultured of the kings of the Orient can feel no greater promptings of emotion than do these rude folk who herd sheep.

"Von Uhde has made several studies

not posed theatrically on one side of it. There is no spectacular grouping, no gesturing hands bid for attention as in Da Vinci's picture. Possibly Von Uhde has a simpler task than Da Vinci. It may be easier to show diverse individuality among peasant faces than it is after the ground glass of convention has closed over. At any rate Da Vinci's apostles are keen, intellectual aristocrats. They might be a university faculty. Von Uhde's are plain, unlettered working people. Christ sits before the group. The observer does not see His face. The moment chosen is the time of parting, 'And now I go away.' It is the tenderest, most human point of time to choose. His listeners have forgotten everything but Him. St. John leans back of Christ, his head bowed on the chair back, his shoulders are tense, holding back the sob that must not interrupt the Master. The others look at Him with hungry longing in the first unbelieving moment of loss. They accept His final command, 'This do in remembrance of Me!'"

"The Man is an evangelist!" exclaimed the Lady in Black after a pause. "I hope the common people will 'hear him gladly.'"

"I think I'll run over to Munich this summer," said the Connoisseur.



Come, Lord Jesus, and be Our Guest—Fritz von Uhde.

stereotyped angelic beings, superhuman. They are pictures of departed innocents, visions of children who have died and gone to Heaven. Their little white dresses and wreaths of flowers have a pretty homeliness about them, a sainted familiarity that would comfort any grieving

of the Last Supper, or as he calls it, 'The Holy Evening Meal.' In one of them, a group of men, farmers, artisans, fishermen, the very ones He would call as His disciples, if He came to Germany, are seen in twilight dusk in a small, bare chamber. They sit about a table, and are

CARLYLE AND THE BOOK OF JOB.

Carlyle was once asked to take the reading at family prayers during a short visit paid to his friend, the provost of Kirkcaldy. The Bible chanced to open at the first chapter of the book of Job, and Carlyle immediately became absorbed in his subject and read on and on to the end of the last chapter, when, closing the volume, he remarked:

"That is a marvelous life-like drama, only to be appreciated when read right through."

It is fair to infer that it was appreciated for once. Any one who has taken a long, solitary afternoon and attempted to give the book of Job an opportunity to be appreciated by reading it honestly through at one sitting can realize the consternation of the provost. Such a one will not be likely to wonder with Carlyle why he was not asked again to assist at family prayers in that household.

A Doctrinal Autobiography

Editor's Note: In Mr. Morrison's "Open Letter to a Young Minister" published two weeks ago in *The Christian Century* it was frankly declared that the Disciples of Christ have undergone a great change in recent years, that they are engaged in a reconstruction of their Biblical views and a readjustment of their relations to the larger Christian world. How great this change is cannot be fully stated in a few propositions, nor in a single article. It is necessary for the atmosphere of the older order of things to be reproduced in order for those of the younger generation to feel the contrast. With the following article we begin a series which will continue several weeks, in which a prominent preacher of middle age tells the story of his upbringing in the Disciples' fellowship and of his growth into a larger freedom and sympathy. The series is entitled "A Doctrinal Autobiography," although it deals with his religious experience as well as with his intellectual beliefs. Happily we have gone so far from the repressive and exclusive type of church life that it is possible for the author to write from a detached point of view, with genial reminiscence rather than in resentful criticism. In addition to the intense human interest of his story, this series should help to break down the habit of going to the "fathers" to find out what the Disciples believe and what kind of people they are. To understand this body of people they must be taken as they are today and not as they were a generation or two generations ago.

I WAS BORN in the faith of the Disciples. I cannot lay claim to the zeal which characterizes those who are won from the errors of one faith to the perfections of another; I cannot say that my conversion was otherwise than commonplace. When I was about seventeen I accepted the gospel invitation at a prayer-meeting service. My life has been such that I could not truthfully say I had been plucked as a brand from the burning. Conversion, to me, was the assuming of new obligations and the entering of a new state. I did the thing that I knew should be done; it ought to have been done sooner. Thus into the faith of the Disciples I was really born as I was born into the world seventeen years before. In that faith I have lived ever since as a preacher of its doctrines. In that faith I expect to die.

My parents were devout believers and ardent Disciples. Had they been interrogated I am sure they would have said that they believed the Bible from Genesis to Revelation. They passed their lives in an atmosphere of prayer. The spiritual ancestry of one was Methodist, of the other Presbyterian. My father had been a life-long Disciple; my mother became a Disciple when in the prime of life. My father's position yielded him a very modest competence, and though we were always in comfortable circumstances, there were no luxuries, and very few extras. At his death the home was broken up, and the inevitable heartbreaks attended that event which can be read any day in that voluminous library of "the short and simple annals of the poor."

PARENTS OF UNFEIGNED FAITH.

One of the tenderest memories I cherish is the unfeigned faith of these parents, my father closing his earthly career a few years before reaching the three-score and ten boundary; while my mother lingered for almost a quarter of a century in that large circle of the solitary world over to whom the past is always beautiful because seen through the mellow light of memories made sacred by silences that can never be broken, while the present is filled with dreams of the undiscovered country where no ills or woes can ever leave one desolate.

The ostracism to which these saints were subjected because of their peculiar faith, together with their endless discussions of the scheme of redemption, imparted something of austerity to the life of every member of the home. The parents had little in common with the neighbors who belonged to other churches. Their friendships, like those of their children, were to be found within the circle of our struggling congregation. We were surrounded by a

Catholic population, mostly Irish immigrants, who were an inferior type of citizens. The Protestant sects, we were taught, were either ignorantly or wilfully disobedient, in the one case deserving our pity, and in the other our scorn. But all Protestants of our town were held together despite the differences among themselves, by the menace of Rome, our common foe. Yet our family seemed persona non grata to the neighborhood, when Catholic and Protestant acrimony rested on their arms, because of our renewal of the baptismal controversies which had been put to sleep by Baptist and Pedobaptist many years before. I am sure that the neighborhood of my boyhood days was on speaking terms with us but never intimate. The family religion barred us from neighborhood gatherings as a "peculiar people."

CHURCH-GOING HABITS.

My parents never went to any church but their own, and naturally the children were not allowed to go to any other, unless to a neighboring Sunday-school in the mornings which adjourned early enough to permit us to reach our own pew in time for the service. I think the principal motive in the parental minds for allowing us to go there was not for the school's good, but to keep us out of mischief. Had there been any danger of our being won over to a sectarian faith, an end would have been put to our itinerating among the "sects" forever. I am sure that the children had no more desire to be won over than had their parents. Our loyalty to the family faith was as deep as the ostracism to which we were subjected was severe.

The journey to our sanctuary was a long one, but we went three times a day, and father and mother would have gone more often had there been more hours than twenty-four. To the children, however, Sunday was rather a dreary day; its duties were exacting, and any delinquencies were punished. The time between services was spent in Bible reading and singing. Occasionally we took long walks, but were always expected to be in our places for the evening service.

The fact that we, as children, were so closely bound to attend our own church services has been one of the regrets of my life. The popular preachers of our city I never heard, and possibly I would not have cared to hear them, had I been permitted; but the feeling remains that the parental loyalty to our own services shut me out from a great opportunity that would have modified many of my views of life long before they were changed, and saved me from many a mental perplexity. I was almost twenty-five years of age before I heard a preacher of national reputation. I was past twenty before I heard a preacher of any

distinction. All through the impressionable years of my life I heard only such men as our limited means as a congregation would enable us to employ.

I knew nothing of the fellowship with other communions until I had been preaching for a year or more. Attendance upon a national Christian Endeavor convention started a series of questionings which began to perplex. I found out then and there that the isolation in which I had been kept by our peculiar views had injured me far more than those communions were penalized by our exclusiveness. For as I grew up I shared the point of view of the family, and was as rigid an observer of the rules of church fidelity as the most rigid. I felt that it would never do for us who had the "truth" to be a partaker of the evil deeds of those who knew they were in error and determined to remain there. And though, as I have already intimated, I might not have mingled with other denominations whom we scornfully denominated the "sects," the teaching that hemmed us in was injurious to young and old alike. We were saturated with one or two groups of ideas, and were blind to all others.

EXTREME CHURCH LOYALTY.

In the college which I attended the same exclusive spirit prevailed and the same loyalty to our church; and the reasons for this exclusiveness in both home and school are not difficult to understand. The college was interested in building up a strong denomination, a "brotherhood," a peculiar people. The family was interested in building up a strong congregation. Both school and home had deep convictions as to the correctness of "our position," both believed that the final word on Christian union had been spoken, both had accepted the dictum: "We are right and can't be wrong," so "what was the use of listening to others?" It was perfectly natural that both these institutions should train those committed to their care as they themselves had been taught, especially when it was a commonplace of faith among the rank and file that our plea would take the world.

As a result of such views my church life was confined to the narrowest limits; our own edifice was a boundary beyond which I could not pass without incurring the displeasure of the faithful, or laying myself open to the charge of "dallying with the sects." The range of my faith was limited by the geography of our people. I knew then the exact number of the elect—that is, they could have been counted had not numbering the people been a deadly experiment to Israel which must not be repeated by those who were attempting to restore the ancient order of things.

In a subsequent paper or two it will appear that I was not nurtured in a cradle of religious liberty. I accepted the dictum that if God chooses to damn the world that mistakes the meaning of a few passages of Scripture, that was no business of mine. "Let God be true and every man a liar," was the final answer to every rebellion against what one instinctively felt was a travesty on justice by the Judge of all the earth.

I was to learn in after years that my early crude views were perversions of reason and Scripture alike, a caricature of the teachings of Thomas Campbell, who being a man of Catholic feeling could never hold such views while he poured into the ear of the Christian world his appeals for the unity of the people of God.

RECOLLECTIONS OF FIRST PASTOR.

The first pastor of whom I have any recollection was a very godly man, but a chronic invalid. His sermons were greatly appreciated by the adult members, while the younger element were supposed to fall into line and like the sermons, too. The era of young people's work at that period had not been ushered in. We remained passive and took counsel from our elders. The wan face and gaunt figure of our preacher I remember well though almost everything about him has escaped me. After preaching twice on Sunday he was in a state of collapse, while the days of the week were occupied with recuperative activities in the hope of postponing his journey to the narrow house of clay as long as possible. The people to this day speak in the warmest terms of his preaching and of his piety. I do not think that he had an obsession for denouncing the sects as did some who came after him.

His successor was a man of devotion, too, who enjoyed the best of health, and possessed a great zeal for the cause. He was a graduate of one of our leading colleges, and for a time broke up the routine of our church services, though not its habits of thinking, by his vigor and that optimism which is the fruit of good health. As I spent some years under his ministry, I learned that no amount of urging could induce him to express more than a pious wish that the unimmersed might be saved. He was not a reader of books, much less a student, and not a touch of the interests of the outside world did he ever impart to his congregation.

STRONG IN "FIRST PRINCIPLES."

Our pastor was strong in the exposition of "First Principles," and often we had an advertised sermon on the plea. We all felt that the enemy had been routed, though the enemy did not share the same feeling, since they were seen in decreasing numbers in our pews, as these sermons grew more frequent. That they did not embrace the pastor's teachings in large numbers was due to their ignorance or perversity, and their allegiance to their idols, so we consoled ourselves. But apart from these doctrinal sermons, the pastor's stock was not extensive, and in the latter days of his ministry he delved again and again as deeply into his barrel as its shallowness would allow. Like many preachers before and since his day he alighted on the device of giving new titles and texts to old sermons, in the hope of deceiving if possible the very elect.

He was preached as dry in a few years as a sun-baked cask.

But his goodness was conspicuous.

His ability was above the average. He was genuinely interested in "bringing the young people into the church." He was always busy but in ways that added very little to his mission as a preacher. His days would often be ended in a round of activities with nothing to show for his efforts.

HARD CONDITIONS OF WORK.

When some of the brethren complained that he had accomplished but little for the church, I felt that he had done as much as we had a right to expect, and I am confirmed in that view now with an experience of many years in the ministry. There was a scant prospect for the future of the church. His family was large, his salary small. There could be no inspiration in preaching to the same faithful few week after week. There was no social prestige in the church to attract the influential. The masses could see but few differences between us and the Baptists, and our best efforts to emphasize those differences must have made as many converts for them as for ourselves.

The bonds of union that held pastor and people together were such as are inseparable from a struggling or a dying cause—loyalty and heroism. The emoluments or the joys of the ministry that faithful pastor never knew in that field. The poetry of such ministries may be read in the papers or recited from convention platforms, but they are tragedies in real life.

PRAISE FOR THE TOILING PREACHER.

I am almost moved to tears when I think of the difficulties of that needy congregation. And now when I receive calls to fields just as needy, I move far from the maddening noise of trains lest in an unguarded hour I should board one and be carried whither I would not. Heaven ought to have many crowns for the toiling preacher in the uninviting parish. The chief virtue in our pastor, let me repeat, was his ability to make us stand by our guns when the odds were greatly against us.

It was under the ministry of this good man that I became a Christian. Several others of his converts are also preaching the gospel. I knew only the ministry of one man.

The congregation never enjoyed anything that could be called a modern revival, though several preachers from nearby towns, and occasionally some from a distance, preached for a week or two, at various times. Many passing through the town made my father's house their headquarters, and in this way I came to know quite a number of our ministers by name. They were all self-taught men, thoroughly committed to the plea, and undisturbed, of course, by modern views of the Bible.

We stood in a peculiar relation in regard to our preachers. We had so few in that section that when an itinerant appeared, announcing himself as zealous for the ancient order, he was received with open arms. We never inquired for his credentials, but had abundant reasons more than once for wishing a little later on that we had. We always took our preachers at their word, and not a certificate signed by a heavenly scribe would have added a jot or tittle to their character, if only we could be assured of their fidelity to the truth. A sermon or two soon shattered any fears that might have lingered in our minds, and not infrequently, by the same type of men, our confidence in the dignity of human

nature received a stalwart blow. Still, we never learned by experience. The needs of the field were so great and the laborers so few, that we put our heads into the lion's mouth every time we had an opportunity. We never harbored any heretical preachers, but we have taken to our hearts a number of villains, distinguished as preachers.

A PECULIAR CONGREGATION.

There were several peculiarities about our congregation. We never had a church quarrel. The congregation itself was the result of a bitter fight many years before and the evils of factionalism were burned so deeply into the memories of the older members that they were willing to go a long distance in the interest of peace.

We lost a family now and then because of our lack of opportunity for the development of those who were anxious to appear in "society," but comforted ourselves with the text, "They went out from us because they were not of us," and we tried to make ourselves believe that we were better off without them.

We also had a floating membership made up of cranks who had become so objectionable in their own little sects that they were frozen out, or given to understand that their room was better than their company, or who thought that their liberty of speech was being curtailed and came to us for comfort. We had them as birds of passage for a time. Then we had the religious tramp who felt at home with us for a season and then disappeared. Many varieties of creeds tied themselves to our quays for a time but soon cut their cables and were never heard of more. We always lived within sight of the cave of Adullam, and how we kept from breaking into it is more than I can tell. Any man with a theory that explained the mysteries of the Book of Daniel was likely to get a hearing from us. Once in a while these visitors stole a lamb from the fold. The literalistic bent of our theology lent itself readily to any vagary that a religious vagrant had to ventilate.

But these things were incidental to the life of the congregation.

THE "STANDARD'S" INFLUENCE.

The influence of the "Christian Standard," under the strong hand of Isaac Errett was almost supreme in the congregation. I do not understand how we could read it and fail to be impressed with its tolerant teachings as completely as we were. We had no missionary spirit; and I was a student at college before I heard my first missionary sermon. We escaped the organ controversy, largely because my father and his connections were musically inclined. The organ was shipped in without a dissenting voice. Benjamin Franklin was never forgiven for his reference to it as "the calf that we worshipped," when paying the congregation a visit. I have heard it said that its voice was silenced at that time because of the convictions of the visiting speaker. The "anti" brethren found out early that they could gain no footing on our soil, so we were never troubled by their divisive teaching. We had troubles enough of our own without importing any, though at heart we were really in sympathy with the "antis" but fortunately not one of us knew it.

NO UNION MEETINGS.

We never had a union meeting in my time lest we should be accused of compromising with the sects. I was made

familiar with those arguments designed to prove that there is no promise of salvation for the unimmersed, the more radical holding that the sects were wilfully ignorant and deserved the doom of the disobedient. Others less harsh in their judgments were willing to leave the sectarians to the "uncovenanted mercies." The apparent injustice of God, and none of us could escape the feeling that there seemed to be an injustice somewhere in our premises, was explained on the ground that "his ways are not as our ways," and in the end it would be discovered that what we thought was injustice was a phantom of the intellect. We were really trying to make ourselves believe that though two and two in this world make four, in another world they would make five, or a triangle here would be a square hereafter, or that the laws of thinking under which we work in this stage of being would be so transformed that what seemed unreason now would be reason then.

HOW SOULS BECAME GRANITE.

I can readily understand how a person of inquiring mind in our congregation would be browbeaten and silenced by the voice of authority, or forced out of the membership altogether. He would be set down as a holder of skeptical views, or as one who was attempting to be wise above what was written.

In opposition to the anti-ism of the seventies, when Loos, Pendleton, Richardson, and Lamar were doing their best to bring our minds to adopt more catholic views than those which the American Christian Review was propagating, not a beam of their light ever penetrated the darkness of the exclusive policy of our congregation. We seemed to shut our minds to all humane influences in theology, and our souls naturally became granite under this dispensation of doctrinal severity. We condemned the pic-

ty of the Christian world with as little unconcern as we condemned its error. It never occurred to us that we should save our fellow religionists because of their virtues, though it always occurred to us to damn them because of their errors. We were as much at liberty to exercise charity as judgment, but we chose the thunderbolt to hurl rather than the mantle to hide.

NARROW SECTARIAN PREJUDICE.

We could believe in our neighbor's honesty. We would lend him our hoe or ax or our money. We saw that he was a faithful husband and a loving father. We would gladly sell him goods and give him his own time to pay. But our attitude toward him changed when we saw him wend his way to a church on a different street from our own. We regarded his creed with aversion, we felt that while he was honest elsewhere he was dishonest in religion. We saw him singled out for destruction because he committed a doctrinal error as all his fathers had done before him. If we ever heaved a sigh of compassion for him we were simply inviting our own brethren to question the sincerity of our profession.

All such sentiments in time became my own.

To show how persistent was the exclusive idea regarding other Christians (pardon that phrase, there were no other Christians then!) a company of us were distributing tracts on the street one Sunday evening, and with very meager success. The tract was always accompanied with the invitation to come to a certain place and "hear the truth." It never occurred to us that there was anything objectionable in that phrase, or the slightest connection between it and the number of tracts left in our hands. A few were moved to profanity by our zeal in their behalf. When we assembled to relate our experiences, the

failure was construed as a fulfillment of the Scriptures: "They all should believe a lie and be damned."

I have wished many times that I could enjoy the sense of relief after failure that would come to me in those early days by the misapplication of a text to a disappointing situation. I still have the texts, but I have lost the courage to apply them that I had then. No matter how many we handed over to doom we could always save our own prestige in this world and in the world to come. Even our failures were according to the Scriptures.

In the midst of this legalistic Alaska, a few flowers actually bloomed. We were all taught to pray; we were a consecrated and loyal people. We gave freely of our scanty store to help defray current expenses; but we were rarely, if ever, called upon to give to distant benevolent causes. Our bills were paid promptly, a few men of our number making up the deficits year after year. We glorified in our possession of the truth, and were depressed and almost morbid over the disposition of our neighborhood to allow us to keep it.

FEW, BUT CHOICE!

The visiting preachers praised our fidelity, and exhorted us to remain faithful, and never court ruin by a compromise of any kind. If we were few in number we were pointed to the early church with its membership of one hundred and twenty, and thereafter our restlessness was turned to contentment for a season. With hope that never failed even in the hour of death, the older members toiled, waiting for the turning of the tide; with joy they proclaimed the fact that they were the chosen vessels of the Lord, whose quiet ministry would one day soon be crowned with an abundant harvest.

(To be continued.)

Two Favorite Christmas Hymns

WITH the approach of the Christmas season the thoughts of many turn to the wealth of beautiful nativity hymns. It is probable that the popular Christmas carol, "O Little Town of Bethlehem," written by Phillips Brooks, is being sung in nearly every church in the land. Bishop Brooks spent the Christmas of 1866 in Bethlehem and in the following hymn, written for his own Sunday-school in 1868, he embodied his meditations during that sacred experience. "Hark, the herald angels sing" is the composition of one of the greatest of our English hymn-writers, Charles Wesley. In its present form it is a curious example of the vicissitudes through which hymns almost invariably pass. Being copied from one book to another by compilers whose theological views are often dissimilar, hymns are more apt to be altered than any other form of literary composition. This famous Christmas hymn has had more than its fair share of such "emendations." As first published it consisted of ten four-line verses. It was then reduced to eight, then to six, and finally to three eight-line stanzas with the well-known refrain of the two opening lines. But it is a curious fact that Wesley was not the author of the famous opening line, "Hark, the herald angels sing!" which originally read, "Hark, how all the welkin rings!" It was Wesley's great contemporary, Whitefield, who altered that line to its present admirable form. There is hardly a hymnal in Britain or America which does not contain this great hymn, and it has been translated into scores of languages and dialects.

Hark! the Herald Angels Sing.

Hark! the herald angels sing,
Glory to the new-born King!
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.

Christ, by highest Heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the Virgin's womb.
Veiled in flesh the Godhead see;
Hail the incarnate Deity,
Pleased as man with man to dwell;
Jesus, our Emmanuel!

Mild, He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Risen with healing in His wings,
Light and life to all He brings.
Hail, the Sun of Righteousness!
Hail, the Heaven-born Prince of Peace!

O Little Town of Bethlehem.

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in the dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together
Proclaim the holy birth;
And praises sing to God the King,
And peace to men on earth.

O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O, come to us, abide with us,
Our Lord Emmanuel.

Anti-Saloon Forces Storm Washington

The Committee of One Thousand of the Anti-Saloon League of America Presents its Petition to the National Government at Washington.

BY E. J. DAVIS.

Twice within thirty days the Anti-Saloon hosts of the country have gathered in national conclave. Once in Columbus, Ohio, November 10 to 14, and again in Washington D. C., 10 and 11. The one convention was the complement of the other, neither would have been complete in itself. The Columbus convention was the decision, the Washington convention was the beginning of the putting of that decision into action.

The purpose of the Washington convention was to formally petition congress for the passage of an amendment to the national constitution forbidding the manufacture, sale, transportation, exportation or importation of intoxicating liquor for beverage purposes.

FORMING THE PARADE.

On Wednesday morning at 10 o'clock, December 10th, the committee of one thousand began forming on Pennsylvania Ave., at 12th street. We quote from the Washington Star, of December 10th, as follows:

"Gathered in Washington from every state and territory of the union, representing the leaders in the anti-liquor movement all over the country, more than 2,000 men and women today begged the federal government to prohibit the manufacture and sale of intoxicating liquors in the United States by amending the constitution. These men and women presented petitions from the Anti-Saloon League and the Women's Christian Temperance Union.

"Without blare of trumpets or other music than the singing of Onward Christian soldiers and America as they descended on the capitol, the men in the demonstration forming what is called the Committee of one thousand, of the Anti-Saloon League, marched through Pennsylvania avenue, from the Raleigh Hotel where they had assembled, and at the Peace Monument, at the edge of the capitol grounds, were joined by a thousand women representing the Women's Christian Temperance Union.

"A four year old girl, Lillian Flower, of Massachusetts, representing the cradle roll of the W. C. T. U., marched in the vanguard of the women, and an eight year old boy, John Good Jr., the son of a business man of that state, marched at the head of the Anti-Saloon League men.

THE TWIN PROCESSIONS.

Almost silently went the twin processions as they grouped themselves around and on the east steps of the capitol where Senator Morris Sheppard, of Texas, and Representative Richmond Pearson Hobson, of Alabama were waiting to receive them. The Anti-Saloon League men were led by Howard H. Russell, D. D., the founder of the League, and Dr. Purley Baker, general superintendent of the national organization. The women were led by Mrs. Lillian M. N. Stevens, of Portland, Maine, national president of the W. C. T. U.

As soon as the audience had assembled, Bishop Earl Cranston, of the Methodist Episcopal Church, pronounced the invocation, after which the audience joined in a mighty chorus, singing America.

Representative Hobson and Senator Sheppard received from Superintendent

Baker, of the Anti-Saloon League, the resolution demanding a constitutional amendment for national prohibition which was later and on the same day, simultaneously introduced in both houses of congress. Senator Sheppard replied in behalf of himself and Representative Hobson.

THE MASS MEETING.

"There is no higher duty that we can conceive," said the Senator, "than to introduce in both houses of congress this resolution calling for nation-wide prohibition by constitutional amendment."

Addresses were then delivered by Earnest H. Cherrington, of Westerville, Ohio, the principal orator for the Anti-Saloon League; by former Governor M. R. Patterson, of Tennessee, by Mrs. Stevens, national president of the W. C. T. U., by Mrs. Ella A. Boole, of Brooklyn, New York, state president of the W. C. T. U., by Mrs. Mary Harris Armor, of Georgia, and by Representative Richmond P. Hobson.

A mass meeting was held the same evening in the hall of The Daughters of the American Revolution, which was addressed among others by Congressman Kelly, of Pennsylvania, and Senator Borah, of Idaho. Senator Borah said that while the strike was on in Idaho, he made a thorough investigation of the labor situation and it was his deliberate conclusion that the solution of the liquor question was the solution of the labor problem.

DR. RUSSELL PRESIDES AT BREAKFAST.

On Thursday morning, about 500 gathered for breakfast at Rouschers, at which Dr. Howard H. Russell, founder of the League, presided as toast master. This was one of the enthusiastic meetings of the convention. It was addressed, among others, by Senator Ashhurst, Congressman Hobson, Senator Sheppard and Wesley Sprague, of New Zealand. Senator Sheppard said the national government was as much in the liquor business as though the senators and members of the house of representatives wore white aprons and were tending bar.

Dr. Clarence A. Vincent, president of the New England Congregational Club, said among other things, "The intellectual thought of the nation is leading us toward prohibition. Education and science of modern days are on our side and there is above all in our favor, the tendency of modern political life to take steps for the welfare of all people so that before many years, it will certainly be necessary for men in political life, if they wish to stay there, to destroy whatever is injurious to the people."

Judge McWhorter, of W. Virginia, told us the story of the fight in that state which resulted in the overwhelming routing of the liquor traffic by a vote of more than two to one. He said that the same method would bring the same result in every state, that he believed there was not a state in the union that would not destroy the liquor traffic if the same kind of educational and organization campaign was carried on as was carried on in West Virginia. He told of the terror that came over the politicians at the tremendous sweep of temperance sentiment over the state. He illustrated by the story of a politician who had been more or less successful in politics

for twenty years. He came to the Judge and said, "Judge, what shall I do about this temperance question?" The Judge looked at him a moment and then said, "Do something you have never done in your life, be a man." The politician thoughtfully studied the situation and then replied, "By heck, I'll just try that."

SAM SMALL'S ADDRESS.

Rev. Sam Small, of Georgia, said that after the war, and while he was still a boy, he became intimately acquainted with Alexander H. Stevens, vice-president of the Southern Confederacy. One evening at a hotel in Washington he asked, "Mr. Stevens, when did the South first realize that they would have to resort to war?" Mr. Stevens reply was, "As long as slavery was simply discussed on the platform in lectures and speeches they felt safe, but when every prayer-meeting became a recruiting ground and every pulpit a parapet from which was hurled the force of religion against slavery, then they knew they must resort to the cannon."

At this breakfast, I think it was Senator Sheppard who said, "The benignant inactivity of the good is just now more detrimental to the cause than the malignant activity of the bad," and there is food for solid reflection in this statement on the part of our good brethren who think politics is so corrupt that they must stay out of it.

In the afternoon of Thursday, Congressman Hobson made a great address before the house of representatives. The galleries were packed with the visiting delegates. Members of the house gave as close attention as any temperance orator ever received, and frequently applauded the telling points in the speech. Among many fine things, Mr. Hobson dwelt upon this question in public life and as it affected public men. When he declared, "man has never begun to live until he stands for something he would be willing to die for," he received a round of applause from both house and galleries. He was also vigorously applauded when he said, "A man ought not to be in public life unless he would rather be defeated than to sacrifice his sense of right. The Democratic party was never founded to join hands with any interest for the debauchery of the people, and yet," he said, "a great Alabamian is reported in the daily press to have said, 'If the prohibition issue continues to be drawn into politics it will either grind the prohibition cause to dust, or it will destroy the Democratic party.' I take no second place in my loyalty and devotion to the Democratic party, but if to live, it must join hands with an institution which debauches and degrades the people, then in God's name, let it die."

It was hard to realize in its full significance after an age long contest, that King Alcohol was at last on trial for its life before the greatest legislative body in the world. That on the floor where so many questions in the past have been fought out, the people have forced the liquor traffic to the place, let us hope, of its last stand.

Office of Chicago District Superintendent of the Anti-Saloon League of Illinois.

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THE CHRISTIAN CENTURY

EDITORIAL

THE HEART OF CHRISTMAS.

TO THE QUESTION, "What does Christmas mean to you?" most people would answer, "A little child in a manger-cradle; a fir-tree laden with gifts; the spirit of good will; the gathering of loved ones in a family circle."

All of this is truly appropriate to the season, but it is not the heart of Christmas. It is only the symbolic and superficial side of the festal time.

Christmas is not the story of a babe in a manger. It takes form from that incident, but that is only its first suggestion. To be sure it is a very precious suggestion, for it carries the entire significance of the value of childhood, and the necessity that all the followers of the Christ should become as little children.

But the heart of Christmas is a greater truth than that.

It is the astonishing fact that God once, in time and place, individualized himself in a human life.

It is the solemn and compelling truth that one divine-human life has been lived on this planet of ours.

That the incarnation of God's life in terms of flesh and blood has been achieved.

The significance of that event can never be lost. The world is a different and diviner place since Christ was here.

The fact that God has lived in our human career shows that it is His will thus ever to disclose himself, and that all lives may become manifestations of Him in so far as they will permit.

The Incarnation is no isolated fact of human history. It is an increasing and glorious experience for the race.

The cradle of Jesus is not the shrine of worship, the object of pilgrimage and sacred wonder. It is the center of a new circle of divine forces, the spot from which have radiated the dynamics of a new world-order.

Bethlehem may well be called, "The House of Bread," for from it there went forth One who has become the Feeder of the Nations.

And the inspiring vision of that Life, as capable of appropriation and achievement by all mankind is the Heart of Christmas.

DENOMINATIONAL PROGRESS.

THERE WAS RECENTLY held in this city a union gathering of several of the Christian bodies. As a part of the program statements were made by some one from each of the seven or eight communions represented. These statements were of exceeding interest. They were not platform utterances, but friendly and semi-confidential announcements of denominational progress. The most prominent note struck during the evening, and repeated constantly in nearly every one of the addresses was that of Christian unity, its desirability, its growing realization, and the signal benefits already realized from its partial attainment. The Methodists reported an increasing emphasis upon the broader phases of church work, and a recognition that too much effort has hitherto been given to the smaller details of church organization. In a precisely opposite form of statement Congregationalism was described as for the first time seeking to co-ordinate its different activities into a working unity by the adoption of a constitution in its recent Council at Kansas City, as the result of the labors of its Commission of Nineteen. Thus from opposite points these two great Christian bodies are approaching each other. The Presbyterians reported a new spirit of activity in such forms of service as the Brotherhood work and the Laymen's Missionary and Evangelistic movements and a distinct tendency toward a more liberal interpretation of credal statements. The representative of the Baptists commented with satisfaction upon the fact that whereas a few years since most Baptist churches in the north practiced close communion, now very few are left of that type and that the same spirit is beginning to manifest itself in reference to baptism. He did not believe that Baptist churches would ever practice infant baptism or affusion, but he was confident that

the movement already apparent looking toward the reception of members from other denominations upon the usual credentials of Christian character would increasingly prevail. Further, he emphasized the great advance achieved by the Baptists in the organization of their Convention, by which, without loss of congregational liberty, their co-operative efficiency is greatly increased. Equally interesting statements were made by the representatives of the other Christian bodies present.

IN THE RANKS.

DR. R. W. DALE has a significant paragraph in his great book on the Atonement to the effect that the chief value of the life of Christ grows out of the Master's perception of the fact that he was implicated in the big human struggle for the attainment of life and character. He was in the ranks with his brethren. The great adventure of humanity in its search for a diviner life became his own, because he was made in the likeness of man. He succeeded or failed in his individual purpose as humanity achieved or missed its high calling.

That is a part and a very significant part of the Christmas message. The Son of God is not a solitary and transcendent being above the snow line of human experience and struggle. He is with us in the ranks. He cannot fail us, for that were to lose his own divine objective. To bring humanity up to God by the power of his contagious enthusiasm and spiritual sympathy is the high adventure of the centuries for him. It is the eternal campaign upon which he has started.

THE CHURCHES AND ORGANIZED LABOR.

IT IS ONE of the fortunate facts in connection with the denominational life of several of the great Christian bodies that they possess an interpretative voice and personality in the field of Social Service, and especially in the domain of labor. The Presbyterians have long enjoyed the admirable services of Mr. Charles Stelzle, and have but recently lost the apostle of labor and the organizer of the department of the Church and Labor of his denomination. The same service is being rendered the Methodists by Rev. Harry F. Ward, who has long been an earnest and trusted middleman in the conferences between his church and the laboring people. Prof. Graham Taylor, while not a graduate from the ranks of labor, has manifested so sympathetic a concern for all classes apparently beyond the boundaries of the church that his influence has shaped many of the efforts undertaken by Congregationalism toward a better feeling between the church and the unchurched, whether laborers or unfortunates. The Disciples need a specialist of this class. For a time it seemed probable that Mr. Arthur Holmes of Philadelphia would become our expert in that field. His experience and training seemed to fit him admirably for such an important work. But academic opportunities summoned him to a different vocation. His place has not yet been filled in our ranks. Yet such a place there is, and such a man is one of the needs of the hour.

INSPIRERS OF MEN.

ASIGNIFICANT COMMENT was made the other day upon a minister by a layman of experience and discrimination. He made clear his affection for his pastor and his appreciation alike of his ability as a preacher and as a noble Christian man. At the same time he added: "He does not make it easier for us to pray."

This was both a tribute and a criticism. There are some ministers who so lose themselves in the mechanics of sermon building, of pastoral work and of administration that they cease even to be religious, or to have a religious message. They inspire no one with the reality of God.

Others there are, of nobler kind, who are religious and bear with them the air of the spiritual life, but who fail to



impart to even the most eager of their people the great secret of the Inner Way. They seem to be prayerful, but they do not make it easier for others to pray.

Some there are, a glorious few, who consciously and evidently live the life of the Spirit, and inspire their people such as crave the aid to the attainment of the holy life.

Blessed are they who have seen the vision and can make it known. Blessed are the people who wait upon the ministry, who hunger and thirst after righteousness, for they shall be filled.

THE LUTHERAN ANNIVERSARY.

THE LUTHERAN CHURCH throughout the world, comprising many branches and a host of members, is preparing to lead in the celebration of the four hundredth anniversary of Martin Luther's life, in 1917. This will be an event of deep interest to all Protestantism. The monk, Martin, who so greatly disturbed the Roman Catholic ecclesiastics in Germany, has become the world's Luther. He was not the first of the reformers. The morning stars of the Reformation shone in the sky before dawn. Wycliffe, Savonarola and Huss anticipated the breaking of the day. But Martin Luther was the one man of his age who had strength of conviction combined with courage and endurance to fight the forces of the Roman hierarchy. His simple German mind was shocked at the levity and looseness of ecclesiastical conduct in Rome. The witty saying of the Pope, "What profit has not this fable of the Christ brought us?" was to him an unthinkable blasphemy. He came back to Germany from his Roman mission prepared to throw himself with unreserved enthusiasm into a campaign for the reform of the church. Four centuries have passed and the entire church, including even the Roman Catholic section, has become the beneficiary of his courageous adventure. The quadrennial will be celebrated throughout the Protestant world.

IMPORTANT MEETING IN NEW YORK.

THE committee on reference and council of the Foreign Missions Conference of the Presbyterian Church, has called for January, 1914, another general conference of missionary leaders like to the conference on China held in January, 1912, and the conference on Latin America which it held in January, 1913. The meetings will be held in the Presbyterian Building, New York City. For 1914 the topic for consideration will be co-operation and promotion of unity in foreign mission work. The first meeting will be held Monday morning, January 12. The sessions will continue until 5 o'clock on Tuesday afternoon. Addresses will cover in succession four divisions of the general topic—survey of present conditions, limitations and difficulties, international aspects and unifying influences. The addresses Monday evening on international aspects will be delivered by Professor Warneck, of Germany, and John R. Mott. Mr. Mott will explain the work of the Continuation Committee.

PLANNING FOR CO-OPERATION.

PLANS for greater co-operation in efforts to secure social service legislation and in carrying on social service work by the Protestant denominations represented in the Federal Council of Churches of Christ in America were discussed by the executive committee of the council, which held a two-days' meeting at Baltimore, Dec. 3. At a mass meeting the principal speakers were Dean Shailer Mathews of Chicago University, president of the Federal Council, and Bishop W. F. McDowell, of Evanston, Ill.

WANTED—ORATORY!

INTRODUCING an article on John Bright, English statesman, "The Continent" makes an appeal for a return of the oratory of the old days in preaching.

There is a widespread feeling, says this paper, that the power of the modern pulpit is being endangered by the pressure on our ministers to become administrators and factors in all sorts of reform movements. When a minister was installed in a new church and announced that he was not

a "reformer" but simply a preacher of the gospel, he was quite taken to task in public and private as being untrue to his great commission from Christ. But most of us will be sympathetic with his obvious meaning. It is a good time to lay renewed stress on the value of great preaching—something that shall correspond in our day to the great oratory of an earlier day.

DEMOCRATIC CONVENTIONS.

CONTINUED CONFUSION.

ITS EARNEST DESIRE to conciliate opposition betrayed the General Convention held in Toronto last October into passing a resolution which puts the Convention in an ambiguous position in the eyes of the brotherhood. A form of organization based upon representation of the churches as churches was adopted with practical unanimity. The explicit intention and only conceivable purpose of such an organization was to bring our general missionary, benevolent and other inter-congregational activities into the direct control of the churches.

But the Convention, prompted by an opponent of the new order, allowed itself to declare that it intended to exercise only "advisory authority" over the missionary and benevolent societies of the brotherhood.

This declaration was not debated save by two or three elderly men whose gray hairs and the fact that they represented the opposing minority won them the indulgence of the chairman. The Convention was in a mood to pass anything, without careful examination, provided it looked in the direction of peace. But this is always a costly mood for a deliberative assembly to fall into. The best way to peace is to talk things out, frankly, in open meeting.

No provision was made at Toronto for a full and adequate debate.

As a consequence of this soft acquiescence in an unconsidered declaration the status of the new Convention is thrown into confusion, and the wretched discussion of the past several years still continues, and promises to continue until the Atlanta Convention makes a clear-cut pronouncement of its function and status.

It is reported that Doctor Garrison who, on behalf of the committee, read the revised resolution (the original draft of which had been offered by Rev. Chalmers McPherson), withstood the other five members of the committee for two long sittings in an endeavor to delete or to revise the words limiting the authority of the Convention over the societies. In the interest of harmony Doctor Garrison is said to have refused to submit a minority report embodying his own views.

Perhaps this course was the best under the circumstances. There would have been no time to debate the matter on its merits. The august body representing the churches of Christ was made ridiculous by having to scurry around to find an odd hour between the sessions of the societies at which it could hold a session of its own to hear this committee's report. The session was held under high pressure for lack of time. It was inevitable that even had Doctor Garrison brought in a minority report the majority report would have been carried by the sheer weight of the five to one vote with which it came recommended from the committee, quite irrespective of the merits of the case.

But there is not the slightest doubt in the minds of those who have followed the development of events that with a fair debate the Convention would have gone five to one for Doctor Garrison's minority resolution.

The reason is this:

The General Convention idea is, and has all along been, the expression of the widespread feeling that our missionary societies ought to be co-ordinated and unified under the control of the churches as churches.

And the only plan by which the churches can control their societies is through a representative Convention.

It is an affront to the churches for their Convention to be put in a position where there is any question as to the unqualified subordination of the societies to it.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

HOW GLAD the world is these Christmas days! There is on all hands such an evident increase of good cheer, of kindness, of common courtesy. One notes it on the streets of the city, in the cars, as well as in the home and the church. People seem less engrossed in their selfishness. Men accustomed the rest of the year to keep their seats while women stand in the street car seem to take a new point of view of the matter at this season and exhibit a little old-fashioned chivalry. As I was getting off the car this morning a poorly-clad woman with a big bundle was frantically hurrying to catch that particular car. The conductor left the door open and stepped half-way across the street to help her and her bundle on board. I never saw a conductor do that before.

Kindliness is in the air. There is a revival of courtesy and graciousness. The tones of our voices are softer. Our tempers are not so easily aroused. Love is abounding everywhere. How happy would this world be if the love-spirit of Christmas could be sustained throughout the year! Problems would be solved. Burdens would be lifted. Inequalities and injustices would be relieved. The Kingdom which the Christ-child was to bear upon his shoulders would be already fully come.

His Kingdom is coming, more rapidly coming than some of us doubters realize. Many of the economic dogmas on which selfishness has so long rested are being broken down. Business men are recognizing their stewardship. The nations are taking more seriously than ever the ideals of peace. Lawmakers are turning their attention to childhood and womanhood and the great problems of human life instead of regarding in the abstract the problems of industry and social economy as they used to do. Christ is answering the call of this world's need. He is building for us a new world.

MY reflections, however, take me in a different direction. I find myself dwelling upon the fact that Jesus is not alone THE Christ, the answer to all the social longings of Israel and the world, but MY Christ, the answer to all the longings and hopes of my individual soul. He is the great fulfiller of prophecy. He fulfills the prophecies of the Old Testament, but he also fulfills the prophecies of my moral nature. Is there not a prophet in each one of us? Who is there of us but hears idealistic voices in his own soul, stirring through his inner experience, and urging upon him, ever so vaguely perhaps, the suggestion of a spiritual life to which he has not yet attained. It is these inner suggestions which bear witness for God even among the heathen where Christ is not known.

These prophetic voices in us prepare the way for Christ's coming. He could not enter our lives had we not been prepared by these intuitions, these vision glimpses, these vague, uncertain hopes, any more than he could have come to Israel without the heart of the nation having been first prepared by Jeremiah and Micah and Ezekiel and Isaiah.

HERE, first of all, is our longing for a spiritual God. Our hearts are not wholly ignorant of Christ's revelation even before he comes to us. There is in the human soul a thirst for God like that which drives the hart to the water brooks. Blurred images of him flit through our minds. We cannot pass through the searching, turbulent experiences of life without at least the wish for God finding a voice within

us. Job knew that his Vindicator lived, though he could not find Him.

Even our reason, that stiff crutch by which lame faith is sometimes helped and sometimes hindered—even reason makes out a certain kind of case for God without the help of a Saviour.

But when Jesus is born in our experience, all these out-reachings of our hearts for God are satisfied. The questions of our hearts are answered in him. He is reason's Reason. The uncertain outline of God's being takes on definiteness in his presence. God must be like Jesus, our hearts declare. To see Him is to see the Father.

Thus Jesus becomes the Christ to me—he comes My Christ when he passes out of a past history into the actual meanings of my life and stands to me for God.

OR, here is this quest of our hearts for happiness. Instinctively we feel that we were made for joy. When the voice of pessimism whispers to us saying that all is vanity, there surges up a prophet's voice within us declaring that the world must be good, that there must be satisfaction, that life is worth while, that the untoward is not basic nor final, but that goodness and justice are basic and final.

Man is incurably hopeful. The disillusionized are the rare exceptions. Human nature is thus prophetic; it faces the future; it expects the better day; it looks for the coming of the Lord. And when he comes, this human nature recognizes him as the answer to its craving for happiness. Every soul to whom he has truly come has found joy in him and his way of living.

He makes us see that our real happiness lies not in our circumstances or our possessions or our star, but in ourselves. He shows us the joy of losing our lives in the loving service of others and finding it again in companionship with God. And as Jesus gave Israel so much more than their vague prophecies called for so he more than fills the prophecies of our inner nature. We call for happiness; and he gives us blessedness—a peace that passeth understanding.

SO also these prophets of the soul speak of immortality.

The hope of immortality is irrepressible. No tenable proof of another world has ever been devised. A "scientific demonstration" is as remote as ever. Yet we hope with quenchless expectation. These foregleams of the life to come find fulfillment and reassurance in Jesus. He is the best answer to our questioning hearts. As he comes, all these prophetic yearnings run out to meet him. He matches them with his own faith, the faith by which he lived the eternal life in our world of time.

And not by his own faith alone, but by his own character also, he completes and fulfills our hopes of the immortal life. Can it be, our souls ask, that we live in a universe which produces such a soul as Jesus, and straightway, in three and thirty years, destroys it? Our inescapable answer is that he still lives. And if he, then also others whom he takes to be with him and to behold his glory.

At this birth-time of our lord may our hearts—humble and poor as Bethlehem's inn though they be—may our hearts be open to receive him, the Christ of Israel. So may he be your Christ and my Christ, too.

HUGH MACDONALD.

TREASURES OF THE CHRISTMAS TIME By Herbert L. Willett

Tradition affirms that the ancient Egyptians were wont to garland their homes with palm branches at the winter solstice, as a token of joy and hope. Christianity has transferred the custom from lands of palm to those of pines and makes it a part of the Christmas celebration. The Jews held the Feast of Lights in the winter, and set candles burning in the Temple and in all their houses as the little Light-Bearers of good will.

And Christianity has taken over the glad form and symbolism of the time, and added them to its Christmas festivities. The Scandinavians burned the Yule Log at the December feast of the Triumphant Sun, and Christianity has made Yuletide its own in its observance of Christmas. And thus on every side our Holy Faith has accepted the best customs and hopes of all the nations. But it has reserved the right to lift them to

higher levels, and restore them to their first possessors inspired with a new and loftier meaning. The Christian time is more than a home festival, or a feast of lights or a blazing hearth. It is the symbol of discovered and enriched Childhood, of a wider and deeper spirit of Neighborliness and Good Will, of Peace among all the nations of the earth, and of a Divine Life, once lived among men, and now to be lived afresh by all.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Chicago Preachers Compare Notes.

At a recent meeting of the Chicago Church Federation Council, some of the leading preachers of Chicago were asked to discuss, "The Dominant Note in My Preaching." Among those taking part in the discussion were: Dr. H. L. Willett, Disciple; Dr. W. T. McElveen, Congregationalist; Dr. M. P. Boynton, Baptist; Dr. C. B. Mitchell, Methodist. The Congregationalist sums up the point of view of each of these leaders, as follows:

Doctor Willett held that no preacher really has more than one great thing to say throughout all his preaching, believing that his own first duty was to interpret the character of God. In contrast with the unified and concentrated viewpoint of the Disciple leader was that of our own representative, Doctor McElveen is impressed with the many-sided gospel, a ministry to body, mind and soul, an objective expressed in Paul's favorite word, "riches." He therefore confessed his own dominant note to be reconciliation. As Doctor Boynton proceeded for the Baptists the listener passed to another contrast, from the decidedly Pauline Christianity of the suburban pastor to the advanced Christian Christianity of the down-town preacher. The Baptist minister saw his duty to teach Christ as the normal man, the type best fitted to face the conditions of life. And then we swung back with the pendulum again as Doctor Mitchell, the Methodist spokesman and scion of a family whose fathers and grandfathers and uncles and brothers were all Methodist preachers, came out fervently for the good, old-fashioned doctrines of individual redemption. To him the church is the greatest thing in the world, and he is pained to see ministers "getting to be better qualified to be managers of department stores than to be ministers of Christ." He divided the preachers of today into the sheep and the goats, the ones with an office and the ones with a study.

The Congregationalist concludes that while these points of view appear quite different, probably they should all enter into the preaching of today.

Presbyterian Churches Planning Unity.

The Presbyterian church in the United States and the Reformed church in the United States, known as the German Reformed church, are talking plans for unification. The question of union will be brought before the presbyteries this year for an expression of opinion. A Presbyterian journal thus discusses the prospects for unity:

"It must be frankly acknowledged that this union suggestion has not as yet awakened more than a passing ripple of discussion among Presbyterians. There can't, indeed, be much discussion aroused where the proposition in hand is so self-evidently excellent that not even a man of straw can be constructed on the opposite side for advocates of the idea to demolish. There is not even a dreamable reason why Presbyterians should not want to enter into fellowship with 300,000 of the finest people in the country—nearly all of German extraction, but now as thoroughly American as any scion of Jamestown or Plymouth dares be. These Reformed brothers and sisters are all so

orthodox that not the most rigid conservatives can fear them, and all so genial that not the most touchy liberal can doubt getting on amiably with them. Moreover, the plan of union as drawn provides for such gradual amalgamation that everybody will have time to get used to new relations before they are compacted into rigid organizational bonds. It is a very wise union scheme in this regard which the committees of conferences have submitted—worthy of all the heartier endorsement because it is stamped in so many places with the wisdom of making haste slowly.

"Besides acquiring so many new comrades in church life, Presbyterians will profit from the union by getting a new co-ordinate standard for prospective ministers to subscribe to when they join presbytery. It is provided that the conjoined church may use the Reformed creed, expressed in the Heidelberg Catechism, as equivalent in value to the Westminster Confession. In practice it will doubtless prove the more acceptable. * * * So the Reformed friends will be extra welcome because they bring with them that catechism of theirs."

Great Man Makes Great Statement.

Dr. Wilfred T. Grenfell, who is now in this country and who has won the admiration of the world by his self-sacrificing labors as a missionary in bleak Labrador, is being exploited by The Congregationalist. Beginning a series of human interest papers in this weekly, Doctor Grenfell makes the following simple and commonsense statement of the faith within him:

That all human life, and mine in particular, can have a high purpose and a glorious future is with me an axiom. I have no message for any man who insists that life is purposeless and fruitless, though I would certainly agree that it is fruitless if purposeless and purposeless if fruitless. That we want to win whatever prize our life makes possible is a corollary; and that there is a way to win it is another. I look upon myself simply as a wayfarer quite capable of losing the way, as I have often done in our arctic snowfields and among these impenetrable fogs. I am absolutely convinced that to follow Christ is the best way, and that if that way does not attract every one to it the fault is ours, who claim to be trying to walk it. In other words, to follow Christ is the most profitable and commonsense thing for us to try to do. I am certain that if it were rightly represented, his work and way have met with such success already, and mankind has been so altered by his influence that his way would make an attractive, natural and effective appeal, whereas now many men are indifferent or averse to it.

Dix Memorial Chapel Consecrated.

The chapel of All Saints, erected by the New York Episcopalians as a memorial to Dr. Morgan Dix, late rector of Trinity parish, was consecrated on November 30, by Bishop Greer, assisted by Doctor Manning, the rector, and many of the clergy and lay officers of the parish. The new chapel seats but ninety-four persons, and the congregation was necessarily limited to those who have been long associated

with the parish and who were intimate acquaintances of Doctor Dix.

Is the Church Losing Ground?

Assistant Superintendent Philip Yarrow, of the Chicago City Missionary Society, says it is, according to the report of a speech recently made by him in an Evanston church. One of our most substantial exchanges believes that, considering Mr. Yarrow's experience, his opinion should be given weight. This publication holds that the religious reform that will most effectively check this decline of the church's influence, is the reform of actual church federation and unity. This will bring economy, and economy will bring greater prosperity.

What Prevents Christian Unity?

This is the question asked by the United Presbyterian of a recent issue. The question, moreover, is answered. We quote:

Everybody believes in Christian unity, at least until the question comes too close and becomes too personal. No one doubts, as an abstract statement at least, that believers in God and in Jesus Christ His Son, and in the Holy Spirit and the Holy Book and the Holy life, and in the New Commandment which is the Law of Love, ought to form one body in Christ Jesus. No one doubts that this was the unity for which Jesus prayed, or that this manifest Christian unity is the desire of His heart today. Every one admits that it would be desirable and beautiful, and that in the sight of the world it would serve the purpose that Jesus intended and desired that it should serve: "I in them, and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me and lovedest them, even as Thou lovedest Me." Every Christian realizes that he ought to pray for Christian union, although there are many who do not pray for it, at least with any real burning desire in their hearts.

The editorial concludes with the following paragraph:

We are persuaded that two of the greatest hindrances to church unity are indifference and suspicion. These ought to be overcome by prayer and by keeping our faces steadfastly turned in the direction of that for which Jesus longs and waits. The plea is often made that ample time should be taken for careful consideration. Well and good—if the time be so spent. But unless we are honestly trying to arrive at Christian unity, are we not really wasting time.

Methodists Mourn Prominent Benefactor.

"A simple-hearted Christian, worshipping God without hypocrisy, and serving his fellows without arrogance." Thus is described by one of the Methodist weeklies, William Deering, known especially for his inventions in reaping machinery. Mr. Deering's gifts to Northwestern University, to general evangelistic work, to the Chicago City Missionary Society, and to the Lake Bluff Orphanage, are all remembered with appreciation by Christians in all brotherhoods.

It may be added as a footnote that it is a regrettable fact that Mr. Deering's will of several millions left nothing to charity.

Of Human Interest

Mark Twain and King Edward, Cronies.

Rev. Joseph Twichell, Congregational pastor at Hartford, Conn., sometimes called "The grand old man of the Congregational Church," was a bosom friend of Mark Twain to the day of his death. He has recently told, for The Continent, some stories of "Mark." Here is one:

"It was at Baden Baden. I forget how long ago. But we were young men in those days. We were taking a walk through the crowded streets, Clemens edging his way along and I following him.

"As we made our way across a small square we were confronted by a soldierly-looking person, erect and dignified, uniformed and gold-braided.

"Am I addressing Mr. Samuel Clemens, the American author?"

"I replied that my companion was Mr. Clemens, somewhat surprised that anyone so far from home should know my friend as 'Clemens,' rather than as 'Mark Twain.' The officer gave a military salute and said, 'His royal highness the prince of Wales, who is visiting Baden Baden, has seen and recognized Mr. Clemens. He presents his compliments and asks that you do him the favor of speaking with him.'

"Clemens signified his willingness to go at once, and the officer led the way. We were presented, with due regard to ceremony, even there in the street, to the future Edward VII, king of Great Britain.

"The prince was a handsome, courteous man with a most cultured voice. He was most dignified and soldierly in his bearing. He and Clemens were soon conversing freely, walking side by side, while the attendants of the prince and Sam's friend followed. I should judge the prince was a man who never permitted any kind of familiarity; he was born to the purple and he knew how to wear it; he was a princely prince, but more than once his royal highness shook with dignified laughter.

"It was a sight," continued Mr. Twichell, laughing reminiscently, "to see those two men walking together."

Here "Sam's friend" got up to show his callers how the two men walked.

"The prince of Wales," he said, "was dignity personified. He walked as though he owned the earth and didn't care who knew it."

President Cleveland's "Strange Wish."

The first time I was ever in the White House," said the Hon. Franklin Roosevelt, assistant secretary of the navy, "was when I was a small chap of five, and my father took me to call upon President Cleveland during his first administration. Of course, the visit was most informal; my father and the President were old, familiar friends, and I was not duly impressed with the significance of the call until the President put his hand upon my head and said something I have never forgotten:

"I am making a strange wish for you, little man," he said—"a wish I suppose that no one else would make—but I wish for you that you may never be the President of the United States!"

It was a strange wish, yet characteristic of the man, apparently without enthusiasm, the man who never followed an impulse, but studied even his sports of hunting and fishing with scientific accur-

acy and as seriously as he studied finance and law and the government for the people.

"He was such a hard worker," Mr. Roosevelt continued; "he did everything in longhand and delegated to no one any important part of the labor simply to divide the burden. He worked early and far into the night, and I suppose his idea was to wish for me something easier."

"As, for instance, the assistant secretaryship of the navy?"

Mr. Roosevelt threw back his head and laughed.

"Well, it's tremendously interesting," he said, "and there is much to do, but it's great fun."

And the enthusiastic manner and quick, short way in which he said, "it's great fun" suggested unmistakably a certain historical character of the same name.

How Doctor Abbott Keeps Young.

Dr. Lyman J. Abbott, editor of the Outlook, is going to write his reminiscences. In a letter to his colleagues concerning this project he discloses what may be, in part, the secret of the youthful spirit which marks this fine old veteran in the campaign for human freedom and human welfare.

"I have never kept a journal or even a diary," he writes, "nor have I kept copies of my letters, nor systematically and regularly the letters written to me. I have always been more interested in what I hoped to do or say tomorrow than in what I did or said yesterday.

It is this detachment from the past, declares a Chicago paper, this living in the moment, with eyes toward the future, that has made Doctor Abbott, through his many years of life, always the vigorous, fresh-thinking contemporary of events and movements. There is magic to avert the paralysis of intellectual and spiritual old age in this attitude; not that the value of the past is to be under-estimated, but that rightly appreciating its enrichment we should carry forward the treasure it has bestowed rather than rest in its contemplation.

John P. Mitchel, Mayor at Thirty-three.

John Purroy Mitchel, a young man and an earnest; a demon for detail, obsessed of figures, saturated of statistics; cold, they say, and suspicious—as he has a right to be, and so has any potential mayor of New York, or mayor either; fired with zeal and patriotism, as pronounced by his friends. This is the Saturday Evening Post's description of New York's new mayor. "Behind a winning smile," says one of his protagonists, "he is the possessor of an unusually analytic mind"—which is an odd place for an analytical mind to lurk, but probably it is all right in his case; and also, we are informed, "he hides the iron hand in the velvet glove," which gives us comfort—for so many New York officials hide the iron hand in the velours hat.

His father, John Mitchel, was a fire commissioner in New York; and his uncle, Henry D. Purroy, was a county clerk and a fire commissioner also, and a sturdy citizen. Thus John Purroy Mitchel was raised in a municipal atmosphere, tinted by politics; and after leaving school he was made special assistant corporation counsel, to conduct an investigation into the office of a borough president

when McClellan was mayor.

Presently he was shifted to be commissioner of accounts and from that vantage-point went at his investigations, and pursued them so zealously and so skilfully and so unswervingly that three borough presidents were removed and many changes made in system and procedure. In 1909 he was elected, on a fusion ticket, president of the Board of Aldermen, where he remained until President Wilson made him collector of the port of New York. Then came his fusion nomination for mayor and his election, which, as has been shown, was simultaneous with his discovery of his star of destiny; for if he had been defeated it is unlikely there would have been this addition to the political heavens.

Marshall on "Automatic Citizens."

There are those who obey the law through fear of its penalties—men who deal squarely because their lawyers tell them that they will lose money, and perhaps their liberty, if they do not. These constitute the lowest grade of citizenship. There are those who obey the law because it is the law; they have no respect for it; they regard it as crude, foolish, immaterial legislation, but their respect for constituted authority induces them to keep the letter of the law regardless of their opinion of the spirit of it. These constitute an improved class of citizens. But the citizens of the third and highest grade are the men who make for righteousness. They are the salt of the Republic. These, I am pleased to call automatic citizens. They are men who realize that with the right of individual success in America has come the duty of individual responsibility; that they may 'go the limit' in the way of success, but that they must not injure their fellow-men.

From Near and Far

A "father and son" movement is to be inaugurated in Cleveland. The object is to promote a closer understanding and a spirit of comradeship between fathers and their sons. Robert E. Lewis, secretary of the Cleveland Young Men's Christian Association, has issued a call for a meeting at which plans for the movement will be arranged. He will have the assistance of Mayor Newton D. Baker and other leading citizens. The various aims of the movements are: To help fathers and sons to understand each other; to interest fathers in the outside influences their sons meet so that they can help them to avoid evils; to break down the barriers that often exist between fathers and sons; to make fathers understand that they must go outside the home to best bring their ideas to bear upon their boys' minds.

Winston Churchill's next novel will be a novel of life in Chicago's streets. He hopes that it will be a truly great novel, perhaps the great American novel so long expected. At any rate, he is coming soon to gather the materials and try what he can do with them. Mr. Churchill spent a day in Chicago last week.

Dr. Maria Montessori, Italian educator, whose method of instructing very young children has attracted world-wide attention, has been in Chicago for a week. She is on her tour for study of American public school methods.

Governor Ferris, of Michigan, declares himself for prohibition, but against the state-wide plan.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

ECHOES FROM THE NATIONAL SUFFRAGE CONVENTION.

One of the most stirring hours at the recent suffrage convention at Washington, was when the great audience listened to the words of three working women—Mary Anderson, of the National Woman's Trade Union, Margaret Hinchey, laundry worker, and Rose Winslow, weaver. They were introduced by the president, Dr. Anna Howard Shaw, and sat on the platform with Jane Addams, the members of the Official Board, and many leading suffragists.

The introduction of these working women as speakers at a National Convention, emphasized the new note that is being struck today for the enfranchisement of woman—and that is, the persuasive plea to right the wrongs of women and children who are suffering from the changes that this period of adjustment to new conditions has brought about.

Now, for the first time in these great annual gatherings, the working women have come forward to speak for themselves. They gave personal testimony of wrongs and hardships from which they have suffered. Here is part of the address of Margaret Hinchey, laundry woman of New York:

"When we went to Albany to ask for votes, one member of the Legislature told us that a woman's place was at home. Another said he had too much respect and admiration for women to see them at the polls. Another went back to ancient Rome and told a story about Cornelia and her jewels—her children. Yet in the laundries women were working seventeen and eighteen hours a day, standing over heavy machines, for \$3 and \$3.50 a week. When you get home at night you are too worn out to do anything but drop down and sleep, like an animal. This was 'the home' that the laundry women had to enjoy, until we went on a strike and got the State Board of Arbitration to come in there.

"Six dollars a week is the average wage of working women in the United States. How can a woman live an honorable life on such a sum? Is it any wonder that so many of our little sisters are in the gutter? And when we strike for more pay, we are clubbed by the police, and by thugs hired by our employers, and in court our word is not taken, and we are sent to prison. That is the respect and admiration shown to working girls in practice.

"Now I want to give you an explanation of Cornelia, as we find her case today. The agent of the Child Labor Society made an investigation in the tenements, and he found a mother with her small children sitting and standing around her—standing when they were too small to see the top of the table otherwise. They were working by a kerosene lamp, and breathing its odor; and they were all making artificial forget-me-nots; It takes 1,620 pieces of material to make a gross of forget-me-nots; and the profit is only a few cents. When we see such things, we ask, 'Did all the manhood of America die with Abraham Lincoln?' He did not think only about himself, but about the whole people.

"Four years ago we had thirty thousand shirt waist girls who went on strike; and went we went to the mayor to ask permission for them to have a parade,

Mayor McClellan said, 'Thirty thousand women are of no account to me.' If they had been thirty thousand men with votes, would he have said that? We have fourteen thousand women over sixty-five years old who must work or starve. What do you do with them when their bones give out and they cannot work any more? The police gather them up, and you may see those women in jail, scrubbing hard, rough concreted floors that make their knees bleed—women who have committed no crime, but being old and poor. Don't take my word for it, but send a committee to Blackwell's Island or the Tombs, and see for yourselves. We have a few Old Ladies' Homes, but with most of them it would take a piece of red tape as long as from here to New York to get in. Give us a square deal, so that we may take care of ourselves—and also help take care of you!"

THE SOUTHERN WOMAN SPEAKS.

A bright feature in the Convention was the large number of young southern women who were present. No speech was more applauded than that of Mrs. Patty Ruffner Jacobs, president of Alabama, who made the response to the addresses of welcome to the Convention. She said in part:

"It is a special pleasure to me to respond, being a southern suffragist, and so a living refutation of the charge that has been made in no less a place than the halls of Congress that 'the womanhood of the South does not want suffrage.' It is an indictment of the Southern woman's intelligence, which I resent. Nor is my position unique, original or lonely—there are thousands of us.

"The women of Virginia, Louisiana, Tennessee, Kentucky, Florida, North Carolina, Alabama—in fact, in all the southern states—are stirring, are realizing that the vote is the only honorable, dignified and sure means of securing recognition of their aspirations and of their needs. They are not bound together by social tie, economic interest, political affiliation or creed, yet they understand that coherence and oneness in nature and relations which makes life sweet and sane.

"It is a wonderful thing to have convictions so strong that you must stand up and be counted; you must go out and do battle for them. It is a privilege to be born, to live in such soul-stirring times; to understand that communion of interests, that mutual responsibility which the solidarity of the woman suffrage movement indicates. I recall hearing Miss Mary Johnston speak of the significance of the fact that no word in the English language has exactly the same meaning and use for women as the word 'fraternal' has for men, the inference being there has never been occasion to use it, or it would have been supplied.

"Today we need that word, and here in Washington, where they coin so many useful and necessary things—money, laws and excuses (sometimes)—may we not coin it in fact, as we have in spirit?

"For forty-five years advocates of woman suffrage have been coming to this, the capital city; nine National Suffrage Conventions have been held here, this being the tenth. Each time we have met with a warmer welcome—for so runs the history of the suffrage movement. We have come in ever-increasing num-

bers, from the small handful of courageous pioneers, until now this great throng is hospitably received. And while we are grateful for the spirit in which Washington entertains us, we know it will not be necessary for us to come back to you another forty-five years, though we are ready and willing to do it if need be."

Young women from other southern states pervaded the Convention, with bright faces and bright minds. People must soon give up calling the South the stronghold of conservatism on the woman question.

DR. MARIA MONTISSORI.

This distinguished educator was in Washington while the Convention was in session, and was the center of much attention. She announced that she was a suffragist almost as soon as she landed in the city and said, "Until women have the ballot, they are practically outlaws."

Three years ago, no one in our land knew of this remarkable woman's existence; and now, we hardly know of her except as the exponent of her new system of training for little children; translations of her books, "The Montessori Method," and "Pedagogical Anthropology," are now being studied by educators everywhere. She aims to develop the activities of the child through the training of the senses—not as an end in itself, but as the foundation of future knowledge. One of her dominant notes is freedom of choice and action so as to develop the personality of the little one.

But Doctor Montessori is not only the friend and educator of little children, she has been a pioneer and champion of women in Italy. More than twenty years ago she paved the way for women doctors in her land, and was the first woman to receive a doctor's degree there. She has played a great part in the foremost movement in Europe, and has always been a defender of the rights of working women. She announced herself at a Woman's Congress in Germany several years ago, "As a representative of all Italian women—above all, of the working women."

The program of her courageous and useful life so far has been:

"First, fair play for women; then fair play for the worker; and, finally, fair play for the child."

For her work now has entered and crystallized on the child, because she has grown into the belief, that in childhood we have the unpolluted source from which the democracy of the future must rise, and the perennial opportunity for the uplift of the race.

I. W. H.

MATERNITY.

Within the crib that stands beside my bed

A little form in sweet abandon lies,
And as I bend above, with misty eyes,
I know how Mary's heart was comforted.

O World of Mothers! Blest are we who know

The ecstasy—the deep, God-given thrill—

That Mary felt, when all the earth was still,

In the Judean starlight, long ago.

—Anne P. L. Field, in Putnam's.

Disciples Table Talk

Sunday-school Revival Brings Results.

George Darsie, pastor at Central, Terre Haute, believes in growing the church from the Sunday-school. The good results in the recent meeting held in his church—sixty by confession of faith and twenty-three by letter and statement, Mr. Darsie attributes to the revival the Sunday-school has been enjoying since last January. Hundreds of new members have been enrolled in the school. Decision services have been held, with the result that many of these have been won for Christ. Prof. F. B. Hagaman, with a class of twenty-eight Intermediate boys, saw ten of them accept Christ. The invitation was extended in the Men's class at the Orpheum Theater, which is taught by the pastor, and a number of the men responded. A great audience was present on the last night of the meeting, when six young men and women made the good confession and one came into the church from the Baptist Fellowship. There were thirty added at the closing day's services. Two such services as this will be held each year. The next one will be during the week preceding Easter. Mr. Darsie preached during the recent series and was assisted by Jack Lewis, leader of song.

Waverly, Ill., Churches Practice Unity.

E. C. Lucas, minister at Waverly, Ill., reports that during the past two weeks his congregation has dismissed the evening services in order that his people might assist in a special effort being made by the Baptist fellowship at Waverly. In February this compliment will be returned. December 14 was a record breaker for the Waverly Sunday-school. The largest attendance in five years is reported. At a crowded morning preaching service four came forward to unite with the church. This is the result of no special effort, the pastor reports.

Carnegie Gives Church Pipe Organ.

E. N. Duty, pastor at Charleroi, Pa., enthusiastically announces that Andrew Carnegie has made an offer to present the Charleroi congregation with \$1,000 as half-purchase price on a new organ if the church will raise another thousand to complete the \$2,000. The Charleroi people have already raised half of this required thousand. A series of sane evangelistic services have just been closed in Charleroi with C. M. Small of the Beaver Falls, Pa. church, preaching. But six nights of good weather were granted, but twenty-three are reported added to the membership. Mr. Duty will hold an exchange meeting for Mr. Small the first week of February.

Joplin, Mo., Pastor Discusses Resignation.

G. J. Chapman, recently resigned at Joplin, Mo., writes, touching his resignation:

"After more than three years of hard and successful labor, I have resigned the pastorate of First Church, Joplin, said resignation to take effect the second Sunday in January, 1914. The co-operation has been most unanimous and the Christian fellowship most pleasant and delightful. The Lord has not failed in adding His blessing in many ways. The members here say we have accomplished many wonderful things in this difficult field of peculiar needs. All are happy and hopeful of great things. The pastor resigned a short time since, but the officers of the church unanimously refused to accept his resignation. My future is not determined.

A Unique Work for Children.

Mrs. Maude McClave Brown, wife of Earl B. Brown, pastor of the church at Beaver, Pa., is performing a disinterested service for the children of the community. She invites all children of the town regardless of church connection to a story hour once a week. The best classic stories of literature are told to them with the hope of stimulating their interest in good literature and the habit of using the small public library. The children respond surprisingly well, about sixty coming for the story hour. The council has offered the use of a room in the Municipal Hall for this work.

W. C. Hull at Memorial Church, Chicago.

Rev. William C. Hull, recently of Pasadena, Cal., last week delivered a lecture at the Memorial Church of Christ in this city on "Browning, the Poet of the Soul." It was an intellectual and religious inspiration to those who heard it. Incisive in its analy-



Frank W. Allen, Preacher and Writer.

sis of Browning's character and purpose, classic in its literary form, and so laden with the actual words of the poet as both to present and interpret his message, it was such an address as stimulated to the study of the best literature and affords helpful hints regarding a method. But most of all it was the source of unusual pleasure to all who listened. Any church or society that can secure Mr. Hull to give this or others of his lectures may count upon the complete satisfaction of their audience.

Unique Offer to Montana Church.

One thousand dollars in cash is to be the reward of First Church, Billings, Mont., which is planning to build a new home, for six months' active endeavor in church work. Friends of the church, it is announced, have offered to bestow that amount upon the organization, not for raising a like amount, but for doing real development work, along lines the friends believe all churches should engage in. The names of the friends are being kept secret by D. S. Robinson, pastor of the church, but it is believed they are business men of Billings. To earn the \$1,000 the different departments of the church will cease giving bazars, concerts, food sales, etc., for the purpose of raising money, and instead devote themselves to building up the membership, enlarging the Sunday-school and interesting themselves actively in any other line of church work that needs building. Under the provisions of the offer the membership must be doubled in the six months—counting only the members who now reside in Billings—the average attendance of the Sunday-school must have reached 200, and the average attendance at church service must have reached the same number.

Regarding Toronto Attendance.

Advice received from the Railway Lines gives the attendance by rail at the Toronto convention at 3,200, including those using the boat from Lewiston via Niagara Falls. Of this number, 1,268 persons joined special parties moving via Detroit and the Boat Line to Buffalo, arranged by E. E. Elliott, National Secretary of the Brotherhood Movement at Kansas City. The railway

people say ours was the largest movement recorded to a religious national gathering during 1913.

A new "Covenant for Christian Men" by Reuben Butchart of Toronto, is being circulated by the National Brotherhood office. It is most timely, and to the point. We should have thousands of laymen in our churches who will subscribe to such a covenant, and set to work to make the local church actually what it now is only in theory. Copies of the covenant may be secured from the Brotherhood office, R. A. Long Building, Kansas City, Mo.

For the past two months a church school has been held in the First church of Norfolk, Va. The classes have been held with an educational-social program to test out the possibilities of such work being carried on permanently in the church lecture room. The test proved the large possibilities of such a program and it is possible that this congregation upon its removal from its down-town site, will make provision for the continuing of the work.

This seems to be the day of the pastor-evangelist C. M. Chilton is loaned by the church at St. Joseph, Mo., for an occasional meeting, Graham Frank and Charles S. Medbury advise they are compelled to refuse several meetings each month, and we anticipate this is true of many of our preachers. George H. Combs has recently been "farmed out" to the Union Avenue Church in St. Louis for a meeting.

Christian Century stock is going up! A request for a copy of the Christian Century, issue of Dec 21, 1911, with an offer of \$1 for the one paper, has come to the office. If some good friend will send in the Century of this date, we shall be glad to send him the dollar—unless he would rather donate it to the Thirtieth Anniversary Subscription Campaign Fund!

During the next National Convention in Atlanta, there will be a daily paper published in the interest of the Convention, carrying all the announcements of the day. No announcements are to be made from the platform. The Atlanta Publicity Committee have asked LeRoy M. Anderson, pastor at Macon, Georgia, to take entire charge of the daily paper.

The Convention hall, seating fifteen thousand persons has been engaged for the meetings of the Student Volunteer meeting at Kansas City, December 31 to Jan. 5. John R. Mott, the President, cables from China that he will return to America and will preside at the meeting. Fifteen thousand persons are expected to be in attendance.

Kansas City has an undenominational training school for Sunday-school workers, which meets each Monday night. The enrollment is one of the largest for such schools in the country. Dan. P. Gribben, one of our own laymen, is President of the Kansas City Sunday-school Association and chairman of the training school.

A hint to the Disciples. In the Methodist Episcopal Church (North) the official boards of churches are grouped according to whether or not every member of the board of officers is a subscriber to a church paper. All churches having a church paper in the home of every officer in the church is a "Class A" church.

The West Fourth Avenue Church of Columbus, Ohio, reports 402 additions to the church during the past year, \$70.73 raised for all causes, the Sunday-school increased to an average attendance of 506, and the church made a living link, supporting L. F. Jaggard in Africa. T. L. Lowe will remain as its pastor.

The Joint Magazine committee of the National Secretaries' Association is preparing a questionnaire to go out to our preachers, business men and women covering the salient points of the proposed magazine, and it is hoped thus to obtain the views of the Disciples regarding this new enterprise.

All our colleges are bearing down hard upon our churches to observe Education Day in January. It is hoped that every preacher

among us will preach on Education that day, and that a host of young people may have their feet directed toward one of our own schools as a result.

The United Missionary Campaign is on in full blast in Ohio and Illinois. Stephen J. Corey is leading a team in Ohio, while John H. Booth, of the Board of Church Extension is master of a team in Illinois. They report good attendance of our own men everywhere.

Dean W. J. Lhamon, of the Bible department of Drury College has given ten lectures before the school of the Federation of churches of Springfield, Mo. Together with this work, he has accepted the call to the Lebanon, Mo., church for the coming year.

A farewell reception was tendered S. M. Perkins and family by the Jackson Avenue church, Kansas City, Mo., on December 10, following the prayer meeting service, upon the occasion of the severance of relations as pastor and people of this great church.

A meeting of the Men and Millions committee and the National State Secretaries' Association will be held in St. Louis during the last week in February for the purpose of engaging in prayer and conference regarding this gigantic movement.

Bert Wilson says regarding E. E. Elliott's book, "Making Good in the Local Church," "I have not only read it myself but have loaned it to Dr. Dye, and Mr. Cunningham, and they think it is great. May it go everywhere."

The wife of J. N. Crutcher, pastor at Neosho, Mo., has been ill for a number of weeks. The Neosho church will begin a meeting January 4, with J. J. Taylor, late Secretary of Arkansas State work doing the preaching.

Melvin Putnam has closed a meeting at Medford, Oregon, and started into an evangelistic campaign at Grant's Pass. The Medford Sun speaks highly of the work of the evangelist in the Medford meeting.

As a recognition of 25 years service in the ministry, seven of which have been spent in Toledo, O., the members of Central church have given him a several months vacation and a trip to the Holy Land.

Edward S. Ames, pastor Hyde Park church, Chicago, spoke recently on "Scientific Selection of Men for Business Positions," before the Executives' club of that city.

Frank Waller Allen, of Paris, Mo., is a Disciple who is coming to the front as a writer. Bobbs-Merrill Company, Indianapolis, is putting out his late books.

Dr. H. J. Hall, Secretary of the Disciples' Temperance Board, says the temperance forces are predicting absolute prohibition in this country in fifteen years.

December 7 was City Mission Day in the Greater Kansas City Sunday-schools. F. L. Bowen has been City Evangelist for 16 years and 6 months.

W. A. Gardner, former pastor at Olathe, Kansas, has become Field Secretary of the Indoor Game Association with headquarters in Chicago.

During the two years pastorate of Russell F. Thrapp, Los Angeles, Calif., 422 members have been added to the church.

Mrs. Lura V. T. Porter, Illinois president of Christian Woman's Board of Missions spoke at Peoria, Ill., Dec. 14.

Prof. H. C. Hurd of College of Missions, Indianapolis, Ind., spoke at the First church, Springfield, Ill., recently.

David Teachout speaks at Warren, O., Dec. 19 in the interest of the Christian Woman's Board of Missions.

The congregation of First church, Wichita Falls, Tex., is holding its first services in its new \$40,000 edifice.

The Ladies' Aid Society of the church at

Shirley, Ill., recently cleared \$285.00 on their annual bazaar.

A Bible school institute was held at the First Church, Vincennes, Ind., Dec. 16, 17.

Charles Clayton Morrison filled the pulpit at Richmond, Ky., Dec. 14.

EVANGELISTIC MEETINGS.

East Liverpool, O., P. E. Britton reports 61 additions in three weeks.

La Plata, Mo., H. A. Browning reports 20 accessions.

Clinton, Ia., Frank De Val will assist pastor in meeting.

Anderson, Ind., H. E. Wilhite closed with 75 additions.

Barry, Ill., H. L. Maltman, pastor, J. Fred Jones, preaching.

Hopkinsville, Ky., W. H. Sheffer reports 80 accessions.

Washington, Ind., J. W. Darby, pastor, closes with 91 additions.

Flint, Mich., M. H. Garrard conducting services.

Lathrop, Mo., Baxter Waters closed with 45 additions.

Springfield, Ill., C. R. Piety, continuing.

Cedar Rapids, Ia., F. M. Warren, pastor, Rev. Mr. Monser, preaching. Closed with 45 accessions.

Maysville, Mo., W. A. Morrison, evangelist; Joseph Daniels, singer

Tulsa, Okla., George L. Taubman reports 72 additions.

Iola, Kans. Meeting closed, W. F. Luith and Charles S. Early conducting, 84 added beginning with last week of services.

Emporia, Kans. C. R. L. Vawter closing with 491 accessions. Sunday-school increased to 650.

CALLS.

H. E. Van Horn, Des Moines, Ia., to Oklahoma City, Okla.

Frank M. McDonald, Holton, Kans., to Smith Center, Kans.

E. B. Chancellor, Browns, Ill., to Pittsfield, Ill.

RESIGNATIONS.

H. F. Philippi, Delhi, Ind.

A. I. Zeller, Petersburg, Ill.

B. H. Lingenfelter, Toppenish, Wash. Recalls it.

S. W. Fraum, Richmond, Ind.

L. M. Starr, Cedar Rapids, Ia.

DEDICATION, REPAIRS, ETC.

Anderson, Ind., H. E. Wilhite dedicated new edifice out of debt.

Wichita Falls, Tex., \$40,000 church dedicated out of debt.

Crawfordsville, Ind., dedicated by H. H. Anderson, Bloomington, Ind.

Paragon, Ill., church rededicated by C. W. Cauble.

Somerset, Ky., \$22,000 church dedicated out of debt.

HOW THE GENERAL CONVENTION CAME.

In order that all may have a clear knowledge of the steps by which the General Convention of Churches of Christ came to be organized, and its first session to be held in Toronto, Sept. 30th to October 16th, last, I have written the following brief statement of the procedure followed by the brethren during these few years since the Centennial Convention at Pittsburg.

1. At that Convention, in October, 1909, a Committee of seven was ordered, to be selected by the various missionary boards and the State Secretaries' Association, to consider the questions of the "Reconstruction and Unification of our Missionary and Philanthropic Interests." These Boards selected the following as their representatives on that committee: A. B. Philputt, Mrs. Anna R. Atwater, I. J. Spencer, C. J. Tanner, J. H. Mohorter, W. A. Baldwin and W. F. Richardson. At the Topeka Convention, the following year, three members were added to the committee; namely Judge F. A. Henry, B. A. Abbott and Finis Idleman.

2. During the succeeding two years, that committee carefully and prayerfully worked

at the task assigned to it, and at the Louisville Convention, in 1912, presented its Report, together with a Constitution for the proposed General Convention. This Report was adopted by the great mass meeting before which it was laid, and the Constitution likewise, with the exception of one section only, which had been stricken out in advance by the Committee.

3. This mass meeting ordered the appointment of a Committee of Fifteen, whose duty it should be to constitute and appoint holding of the first General Convention at the officers and committees necessary to the Toronto. Of this committee of fifteen, one member was to be selected by each of the participating missionary boards, and the State Secretaries Association, and the eight others by a special committee named by the chairman of the mass meeting, Pres. F. D. Kerschner.

4. Pres. Kerschner named as this committee of five the following brethren: Peter Ainslie, J. B. Briney, Carey E. Morgan, Minner Lee Bates and Chas S. Medbury; and these, in turn, selected as the eight additional members of the Committee of Fifteen the following: W. N. Briney, J. H. MacNeill, E. B. Bagby, W. H. Book, W. C. Morro, P. H. Welsheimer, R. A. Doan and E. A. Gongwer. The representatives of the boards on this committee were as follows: I. N. McCash, S. J. Corey, Mrs. Ida W. Harrison, J. H. Mohorter, A. B. Philputt, W. A. Baldwin and W. F. Richardson.

5. This committee followed the instructions of the brethren given them at Louisville, and the convention at Toronto was the result. The Report of the Committee of Fifteen was adopted by that convention without a dissenting vote, and the Constitution adopted at Louisville the year before was ratified by a large majority.

Such is the record, very briefly given, of the process by which the Disciples of Christ in their Centennial Convention at Pittsburg in 1909, brought about the organization of the General Convention of Churches of Christ. Lest anyone might imagine that this new method of organization might mean a change in the spirit of our co-operative work, a resolution was presented by a committee of six brethren, at Toronto, declaring the simple and unauthoritative meaning of the said convention. This committee was made up of the following brethren: J. H. Garrison, A. McLean, F. D. Kerschner, Z. T. Sweeney, Peter Ainslie and Chalmers McPherson. Their resolution was adopted.

It remains only that our churches go on

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their way in freedom and love, such as desire to co-operate having that privilege, and those which see fit to stand aloof being still loved and esteemed as sister churches of our Lord Jesus Christ. We shall never, please God, divide over questions of plans or methods. In brotherly love we can differ and still work, each in his own way.

Kansas City, Mo. By W. F. Richardson.

TO INDIANA MINISTERS AND CHURCHES.

You no doubt have heard of our new opportunity. If you have not read this.

Marshall T. Reeves of Columbus has offered to give the state another \$5,000 in the year 1914, if the individual members of the state will give a like amount or he will give a dollar for every dollar given up to and including \$5,000.

Acting upon the faith and believing that the great Brotherhood of Indiana will respond nobly to this generous offer, the state has been divided into five districts; namely, the Northern, the Western, the Eastern, the Southeastern and the southwestern. Five good men have been called to take up the work of state evangelists, giving all of their time to their own districts. A. L. Martin of La Fontaine has been called to the work of the Northern District, T. J. Legg will confine his labors to the Western District. Mr. Legg's home will be, as it has been for many years, in the city of Indianapolis, 1402 Pleasant St. G. I. Hoover resigns the pastorate of the great Tipton church to do the work of an evangelist in the Eastern District. Melnotte Miller has been working since October and is in the Southwestern District. For the present his address is Linton, but he will probably make Terre Haute his home, and Fred R. Davies, who lives at Charlestown, has been faithfully at work for the last two months for the Southeastern District. On the first day of January Mr. Hoover and Mr. Martin will join the three already at work and these five men will be working for the Master, we hope, for many months to come.

M. T. Reeves has purchased an auto for each of these five district evangelists. It is his desire to supply all necessary expenses, including tires, gasoline and oil.

May I ask the ministers of the churches to co-operate with these good men to the fullest extent possible? These men, brethren, are worthy of our entire confidence and trust. Let us all work together that Indiana may occupy the place that rightly belongs to her, and be at the very top of the states in good work done in this restoration movement.

The state board has instructed that a state paper, published once per month, be issued from this office. We shall be glad to have your co-operation in this good work also. The future looks bright. Let us work that our expectations may be realized.

C. W. Cauble,
Corresponding Secretary of Indiana.

RESOLUTIONS.

Relative to the Resignation of J. Fred Jones, State Field Secretary.

Whereas: Bro. J. Fred Jones has declined to accept the office of Field Secretary of the Illinois Christian Missionary society, unanimously tendered him for another year, and has accepted a similar position with the State Missionary Society of North Carolina, and,

Whereas: The committee appointed by the state board of the I. C. M. S. has urged that he be released from his engagement with the North Carolina State Missionary Society, and this request has been courteously but firmly declined, and,

Whereas: Brother Jones has served as state evangelist and field secretary of Illinois for eighteen years, which term makes him at this time the dean of all the state secretaries, and,

Whereas: He has at all times proven himself to be a Christian gentleman, faithful and true to the gospel, energetic and efficient in all his work, zealous for the Church, and a friend of the preacher, with a vital knowledge of the field and men. Scores of churches have been planted and rendered self-

sustaining the Permanent Fund of the society has been built up, the missionary spirit has been developed and the churches quickened in many lines of Christian service. He has kept pace with the growing demands of the age and has ever held before the churches their enlarging opportunities in the changing order of society. In a word, the present prosperity of our churches and the missionary outlook have been largely made possible through the tireless energy and consecration of our beloved secretary.

His relation with the board have been most cordial throughout. He has enjoyed our love and confidence, and has ever been helpful with his wise counsel and timely advice. He has co-operated fully with the board in the plans of work and has extended this spirit throughout the state so that the agencies of our society have been bound together in the closest ties of the fellowship of service. He retires with the love and best wishes of all. Therefore, be it

Resolved, First: That we prayerfully commend Brother Jones to the Brethren of the Southland, and especially to the state board of North Carolina.

Resolved, Second: That we heartily congratulate the North Carolina brethren upon securing such a competent man for their work.

Resolved, Third: That we shall follow with brotherly interest his labors with the brethren of North Carolina and shall earnestly pray that God may richly bless their mutual service in Christ.

Resolved, Fourth: That copies of these resolutions be sent to Brother Jones, to the missionary board of North Carolina, to our religious papers and that they be spread upon the minutes of our own society.

W. H. CANNON, Chairman.
S. H. ZENDT, Secy.

HAMILTON COLLEGE NOTES.

On Thanksgiving Day the college dining-hall presented a truly festive picture. Under the direction of Miss Connelly and Mrs. Parrish, the tables were arranged so as to form a gigantic H, the initial of 'Hamilton,' decorated in the college colors. A pretty set piece about two feet square, symbolic of the day, graced the central cross-section. Though many of the students living in Central Kentucky were in their homes for the day, and many others had accepted the hospitality of friends, yet over one hundred sat together for a season of good-fellowship and thanksgiving in the college home.

Dr. Lillian South, State Bacteriologist, and president of the Southern Women's Medical Association, delivered, on Wednesday evening before the students and faculty, an illustrated stereopticon lecture upon Public Sanitation. Other speakers at the chapel service during the past few days have been Mr. S. M. Bedford upon the subject "Bob Taylor" and Judge W. T. Lafferty upon "The Value of Parliamentary Drill." Practical work in this subject is being given each week to the young women of Hamilton College, who show themselves both keenly interested and efficient in the subject.

The board of examiners of Mount Holyoke College for Women, in Massachusetts, have recently advised President Shearin of Ham-

ilton College that henceforth full credit would be given at the eastern institution for all students entering there from Hamilton. During the past few years the local school has had graduates to enter without examination Vassar, Barnard and Wellesley Colleges and the following leading state universities, viz.: those of Indiana, Illinois, Ohio, Missouri and Michigan. Mount Holyoke is one of the three largest New England colleges for women, and is the third to definitely extend to Hamilton from this section the rights of entrance without examination.

At the request of the Secretary of the National Conservation Congress of Washington, D. C., Dr. Shearin has appointed the following delegates to the fifth annual convention of this body in the above-named city on November 17, 18, and 19: Mesdames Claude E. Garth, Cecil Cantrill, and J. W. Porter, all of Lexington, and Mrs. H. L. Ragland, of Washington. This organization is probably the foremost of its kind in the country, since it enlists the activity and support of leading men and women both among the officers of the national government, as well as in less public walks of life, and since it has under its supervision the great national problems of conservation of forests, mines, oil-wells, the public health, and related subjects.

OHIO SECRETARY'S LETTER.

Again this year results in our mission churches are developing in a remarkable way. Very recent mail has brought reports of meetings of marked success in a number of the fields. At Marion a two weeks' meeting resulted in 31 additions. Chas. A. Pearce was assisted by J. E. Sturgis as leader of the music. W. G. Oram at West Dayton had the help of Roger H. Fife. There were 37 additions. At Greenfield, S. B. Norviel called Miss Elizabeth Bailey of Dayton to assist him as leader of song and personal worker. There were over fifty additions. Charles H. Bloom of Cadiz was with J. F. Baxter at Cambridge thirteen days. There were 32 additions. L. N. D. Wells' "Volunteer" meeting was with the mission church at Barberton, assisting A. M. Bird. Twenty-nine were added to the membership. L. I. Mercer had the assistance of Brethren Boden, Tisdall, Low, Rutledge and Boblitt in a short rally, resulting in 13 additions to the membership of the church at Lancaster. Others have achieved splendid results. Some of them show a large number of additions at regular services.

The state secretary has recently been in the field in three of the missions, Tiffin, Cadiz and Cambridge. At Tiffin he spent a number of days in a general congregational rally with G. Webster Moore. In twenty-one months under the leadership of Mr. Moore the Sunday-school has been trebled and the active membership of the church greatly enlarged. The men's class has come to have an attendance of nearly fifty and the Sunday-school often passes the 200 mark.

Cadiz has recently dedicated its new auditorium, report of which has been made in these columns. The average attendance at the Sunday-school for the past three months has been larger than that of any other school in the county.

ROYAL

BAKING POWDER

Adds Healthful Qualities to the Food

J. F. Baxter began his labors in Cambridge and Byessville last March. At Byessville a new tabernacle has been erected and the work has been successfully carried on. The church had ceased to meet for a number of years. At Cambridge Mr. Baxter found 58 members enrolled. The Sunday-school attendance was about 50. Last Sunday the Sunday-school numbered 181 and to the original 58 members 59 have been added. The work in this field is supported from contributions of the Ladies' Aid Societies.

Our evangelists, C. N. Williams and Traverce Harrison are diligent in their ministry. C. N. Williams is holding his second meeting with the church at Ripley. At last report there were 58 additions and the meeting had another week to run. Traverce Harrison is the McDonald Fund evangelist. A cancellation of a date in his field of labor came just at the same time that an urgent appeal came for a meeting at New Straitsville. He was sent to that place under the auspices of the Lathrop Cooley Evangelistic Fund. There were fifteen additions to the membership of the church.

Our Volunteer evangelists have been reaping a good harvest. The little church at Coke Otto, Hamilton, was organized at the close of a Volunteer meeting by W. H. Boden four days before the disastrous flood of last March. The village was terribly devastated but the church rallied and continued its work. E. S. DeMiller of Wilmington has just closed a meeting there which strengthened them greatly. There were eighteen additions.

I. J. Cahill, Cor. Sec'y,
2047 E. 9th St., Cleveland, O.

JOINT MISSIONARY APPORTIONMENT POSTONED.

In the report of the executive committee which was adopted at Toronto, there is this recommendation among others, "that after the General Missionary Budget has been adopted by the convention, the executive committee, in conference with the Advisory committee, shall, immediately after the adjournment of the general convention, make a suggestive apportionment of this budget to the various states and shall send these apportionments to the various state boards and ask them to estimate and report back to the executive committee the amount to be raised by each church in their respective states for each of the above mentioned interests." At the meeting of the executive and Advisory committees which was held in St. Louis December 3, the following action was taken concerning this joint missionary apportionment:

ABSTRACT FROM THE MINUTES OF THE MEETING OF THE EXECUTIVE AND ADVISORY COMMITTEE.

"President Hill M. Bell, presiding, stated that the National Secretaries Association had a communication to present and called upon W. R. Warren, President of the association, to state it. President Warren called upon Stephen J. Corey who had been appointed to make the statement. Mr. Corey presented the suggestion that inasmuch as the task of making out the apportionments scientifically for all the churches is too large to be accomplished in less than several months, and inasmuch as this would be too late for use in the current year, and inasmuch as an incompletely prepared apportionment would result in much harm, therefore the societies should send out their apportionments as usual for the current year and that the executive committee be given the rest of the year for the task of completing scientifically the entire apportionment for use in the next year."

"At a meeting a few hours later President Bell announced that the executive committee, after consultation, had agreed to accept the suggestion of the Secretaries Association."

The missionary societies are co-operating in getting this joint apportionment in the best possible condition and it is hoped that it will be ready to be sent to the churches immediately before the Atlanta Convention. Graham Frank, Corresponding Secretary.

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THE MISSION OF THE SEVENTY.

International Sunday-school lesson for Jan. 11, 1913.

Luke 10:1-24.

Memory Verses, 1, 2.

Golden Text.—It is not ye that speak, but the Spirit of your Father that speaketh in you. Matt. 10:20.

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(1) Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. (2) And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (3) Go your ways: behold, I send you forth as lambs in the midst of wolves. (4) Carry no purse, no wallet, no shoes: and salute no man on the way. (5) And into whatsoever house ye shall enter, first say, Peace be to this house. (6) And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. (7) And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you: (9) and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, (11) Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. (12) I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (13) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. (14) Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (15) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. (16) He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

(17) And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. (18) And he said unto them, I beheld Satan fallen as lightning from heaven. (19) Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. (20) Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

(21) In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight. (22) All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. (23) And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: (24) for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Verse by Verse.

v. 1. *Seventy others:* That is, besides the Twelve. He was about to come: To continue the work they were to open up.

v. 2. *He said unto them:* Compare this with the charge given to the Twelve, in Mt. 9:5-15. *Pray ye:* Notice how Jesus emphasized the importance of prayer as a way to results in soul-winning.

v. 3. *As lambs among wolves:* Did the fate of the early Christian leaders justify this prophecy of Jesus?

v. 4. *Salute no man:* Why? Because the Oriental salutation took much time.

v. 5. *Peace be to this house:* This was an ordinary greeting, and was meaningful.

v. 6. *It shall turn to you again:* The blessing was to be withdrawn.

v. 7, 8. Here is described a peaceful, simple way of living that would not injure the work being done by the seventy.

v. 10, 11. *Even the dust from your city, etc.:* It was not, and is not, the way of Christians to force themselves upon men. Tact is always to be observed.

v. 12. *Even Sodom:* Which was so wicked that not even ten righteous persons could be found there.

v. 13, 14. *Tyre and Sidon:* Cities in the valley of the Dead Sea, and noted for their wickedness.

v. 15. *Thou, Capernaum, shalt be brought down:* Why? Because much light was given

her, in the presence and work of Jesus, and she did not appreciate that great light. As is one's light, so is one's responsibility.

v. 16. *He that heareth you, heareth me:* Great is the responsibility, but great also is the honor of the heralds of Jesus.

At the Heart of the Lesson.

The picture is startling. The portrayal is graphic. The world Jesus found is sketched in bold outline in a single sentence. "I send you forth as lambs in the midst of wolves." What an arraignment of social and political conditions of his day. It is a condensed, yet comprehensive commentary upon the utter selfishness of humanity, the godless greed, the untamed ambition, the bitter quarrels and contentions which were abounding on every hand. Looking backward Jesus discovered the wrecks along the shores of time. From the ancient splendors of Babylon to the glory of the Rome of his day there was a continuous succession of national catastrophes. Kingdoms were established only to be overturned, within a few years. Wars of conquest had been almost unrelenting. The dripping sword had rarely been sheathed. Untold thousands had fallen upon fields of battle. The collapse of kingdoms had been followed by various political experiments. At every period some leader or teacher had appealed, expostulated, and propounded but with trifling results. The aestheticism of Greece in her period of greatness had failed to develop character strong enough to meet the seductions of luxury and the star that shone over the acropolis was in eclipse. The screaming eagles of Rome had drowned out the music of the world. The tramp of marching armies had terrified until no nation dared decline assent to the mandate from the imperial throne on the Tiber. Virtue had vanished. It was difficult to secure vestal virgins to keep the lamp burning in the Temple of Vesta. The one place of all, where Jesus might have expected exalted ideals, spiritual aspiration and purity of worship was upon Mount Moriah. But while the religion of the Hebrews was immeasurably better than that of their heathen neighbors, even here, temporal and material interests had triumphed and the Phariseism and the Sadduceism of the day of Christ was marked more by ferocity than faith, and unholy ambition ruled instead of spiritual aspiration. In such a world Jesus proposed to found a kingdom without spear or sword. To this end he engaged in his ministry and went to his cross. So great a task had never been undertaken before, and it is one of the surest marks of the divinity of Christ, that undaunted, unafraid, unhesitating, he calmly laid the foundation, furnished the plan for the superstructure and prophesied its ultimate completion.

DISCIPLESHIP AMONG DEGENERATES.

"After these things"—that is, the revelations and instructions and prophesies which he had just declared to his disciples—"the Lord appointed seventy others." He had already appointed the twelve and had sent them forth on their commission, giving them power to heal the sick and to work various miracles. He is about to go to Jerusalem for the last time. Every minute is precious. No time must be lost. The towns and villages into which he shall enter must be prepared to receive him, or if their attitude is antagonistic he can waste no time with them. Therefore, he appointed the seventy. "He sent them two and two into every city before his face, whither he himself was about to come." The scope of activity is widening. Disciples are multiplying. Doors of opportunity are opening. By this act of commission he lays the responsibility of kingdom building upon his followers. His commission is a declaration of his confidence in regenerate humanity to win the world. He had met with violent opposition but also with encouraging response. He believed in the savableness of mankind and even now saw the fields white with the harvest and urged his followers to join with him in thrusting in the

sickle, which simply meant bringing to decision and commitment many who were waiting for light and who were ready to respond to truth when they really comprehended it. With encouraging assurances he prepared the seventy for their task. He doubtless emphasized the urgency of service, and warned them of the dangers which they would inevitably meet. "Go your way. Behold I send you forth as lambs in the midst of wolves."

ADJUSTMENT AND ADAPTATION.

"Into whatsoever house ye shall enter first say, 'Peace be to this house.'" Here he revealed the true attitude of the disciple of Jesus toward humanity everywhere. The coming of Jesus was proclaimed with, "Peace on earth, goodwill to men." The mission of Christianity is to "overcome evil with good." To change anarchy and chaos to orderliness and the spirit of obedience and the higher laws of life. The attitude of the church toward the unattached multitude must be one of sympathetic interest and the desire to bestow peace in the nature of a permanent beatitude must possess the children of God. Rich, beautiful and blessed as are the gifts of God their acceptance is never compelled. "Behold I stand at the door and knock." Jesus waits with willingness to bless, and to contribute his own peace, but it is the gentle knock asking for admission, and not the thunder of the mighty battering ram that would break down the gates of brass and bars of iron. We cannot free an entrance, even for the message of the kingdom. We can approach in kindness and make our appeal in love but we can go no farther. The seventy were entreated to adapt themselves to circumstances, to avoid fault-finding, to accept hospitality where it was offered without considering too much their own preferences and prejudices, in other words, to make the best of the situation.

THE LIMITS OF RESPONSIBILITY.

Vs. 11 & 12. The city that did not receive them Jesus declared would receive punishment proportionate to the light which was offered. The seventy were to shake the dust off their feet in testimony against that city. Here then we have the limit of Christian responsibility. It is to lovingly, patiently persistently proclaim the Gospel of Christ. The church is not responsible for the conversion of the world. It is responsible for *gospelizing* the world. "Go ye into all the world and preach the gospel." We are not to be overwhelmed or overburdened except on account of failure to discharge our duty. When this has been done our responsibility ceases and we must leave the rest with God. We are not asked to carry the burden of the world's unbelief. In the degree in which the church may have neglected her duty to proclaim Christ to the unchurched masses she may well repent and in humility plead for pardon, but to make the church accountable for the unbelief of the world is unChristian and absurd. Even the appointed seventy found doors closed against them and met with determined opposition.

FATALITY OF REJECTING THE GOSPEL.

Nothing could be more definitely declared than the inevitableness of judgment resulting from deliberate rejection of the gospel of grace. Here is a truth all too much neglected in our time. With soft words and honeyed phrases we gloss over the consequences of the rejection of Jesus Christ. We need to hark back to the scriptures which declare, that if the watchman failed to give the signal, if the trumpet gave an uncertain sound, the lives destroyed will be required at the watchman's hands. Chorazin and Bethsaida represent both communities and individuals favored with the gospel message but indifferently pursuing the ways of unbelief and given to sinful self-indulgence. The woes pronounced upon Capernaum were marvelously and wonderfully fulfilled and stand as a warning against "sinning against the light." Jesus Christ identifies the gospel with himself. Indeed the gospel is nothing other than the good news of salvation through Jesus Christ the Lord. Acceptance means life, rejection means death and no evasion can change the significance of these terms. The final commission of Jesus Christ included every believing disciple, not the ordained ministry alone, but every believer in Jesus is commissioned to proclaim salvation to a lost world.

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